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PACIFIC THEOLOGICAL SEMINARY

Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

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CHRIST WORSHIPPED BY GENTILES

Behold there came Wise Men from the East to Jerusalem, saying, "Where is He that is born King of the Jews, for we have come to worship Him?"

(*See page 6.*)

v.30-31 1917-18

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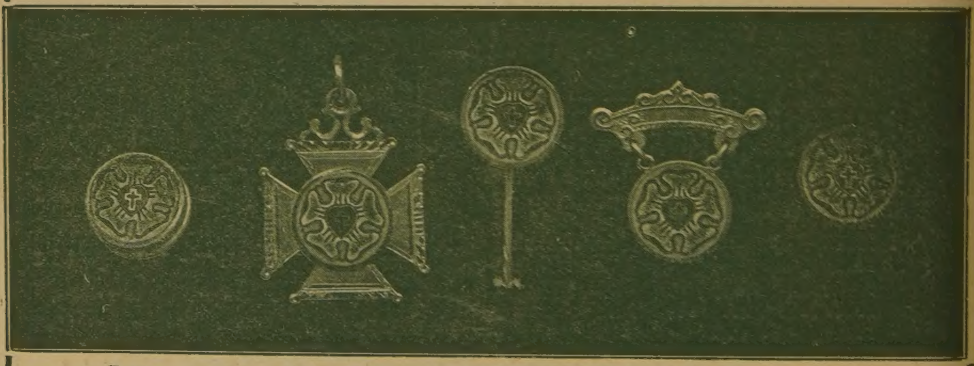

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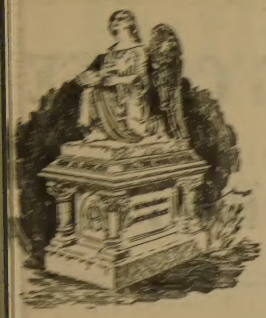

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Look it over once, and fill your cartridge belt, so you can do your part in 1917 toward letting the world know what it gained in the Great Reformation.

TURN TO PAGE 4

13082

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FOR THE
REFORMATION CELEBRATION

THIS course of reading for the Quadri-Centennial of the Reformation was authorized by the Luther League of America, at the Toledo Convention. The books have been selected with great care to help the Luther Leaguer know his Church better, and enable him to inform other people what the Reformation was and what benefit it has brought to the world. The course consists of the first five books listed below, with your choice of one of the four books that follow in the list.

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Praying and Working.

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Of the Church - By the Church - For the Church

Luther League Review

"An Historic Church of the Hudson"

BY WILLIAM EDWIN TRAVER

ONE of the most picturesque rivers of the world is the mighty Hudson. Into the Valley of the Hudson the followers of Luther penetrated early in colonial times. They left their footprints here and there in the valley and on down the Mohawk. Some of the landmarks of these colonial Lutherans survive today. They are reminders of the oppression and hardship encountered by our forebears and tell the story of their heroic endurance for the sake of the faith once delivered to the saints. Because of their heroism we have a splendid inheritance and the rich legacy of their deeds and achievements is part of our treasure today.

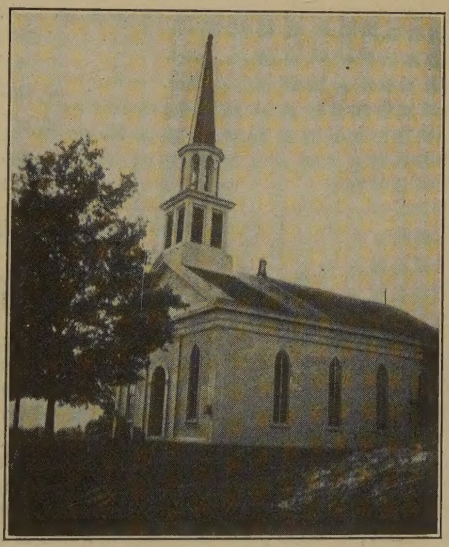
One of the historic churches of the Hudson Valley is Christ Lutheran Church of Germantown, N. Y. This is a twin sister of West Camp Lutheran Church. Christ's Church is the oldest church in the Hudson River Valley between Athens and New York. The congregation has had a continuous existence from its founding until today. It was established by Rev. Joshua Kocherthal. He established it on his arrival with the Palatines who settled in this locality in October, 1710.

It was in the following year a building was erected. We learn that early in the year 1711 a rude structure was erected for school purposes and also for divine worship. A movement some thirteen years later in 1724 was started with the result that a frame church erected in what is now known as North Germantown. This building was used by the congregation for the worship of God.

The old church, from one cause and another, not the least no doubt being the ravages of the Revolutionary War, had fallen into bad repair and in 1812 it was thought best to built a new church. This new building was about four miles south of the old site. This building was torn down in 1867 when a new and more commodious church edifice was erected. This church is still the home of the congregation.

The following is the list of pastors of Christ's Lutheran Church, Germantown, N. Y.:

Joshua Kocherthal .....1711 to 1719
Justus Falckner .....1720 to 1723
Johannes Spahler .....1723 to 1736
William Christopher Berkenmeyer .....1736 to 1746
John Christopher Hartwick...1746 to 1757
John Frederick Ries .....1760 to 1785



GERMANTOWN CHURCH

Philip Jacob Grotz .....1785 to 1787
John Frederick Ries .....1788 to 1791
John Frederick Ernst.....1791 to 1793
George Joseph Wichtermann..1793 to 1795
Frederick Henry Quitman....1798 to 1815
Augustus Wackerhagen .....1816 to 1852
William Burton Askam .....1852 to 1859
William W. Gulick .....1859 to 1877
William H. Luckenback .....1878 to 1894
William Edwin Traver 1894

Today this church is one of the best furnished and most modernly equipped

churches in the Hudson River Valley. There is a flourishing Sunday School, which though in a rural district, has not been closed in twenty-one years, and which under the unfavorable conditions of wintering in the country has maintained an average of 50 per cent in attendance. The Luther League is quite a factor in this congregation. The League has passed its twenty-fifth birthday and is a strong factor in carrying on the work of the church. Two-thirds of the present Church Council are from the ranks of the Sunday School and Luther League and the most efficient workers in the church have gone into the church through these agencies.

Christ Worshipped by Gentiles

(Illustration on cover page.)

WISE men came from the East to Jerusalem to worship Him. This is the record. January 6, a festival is held in commemoration of the manifestation of Christ. This is Epiphany.

Adoration of the infant Redeemer by the Wise Men is the principal event of the Epiphany festival observed in the Western Church.

Both in the Eastern and the Western Church Epiphany has been regarded as a Church festival of the highest rank.

Many special observances are or have been connected with this day. Twelfth night was connected with it in England and was a time of special merry making and closed the Christmas festivities.

In our picture from a painting by Hofmann we have the painter's conception of the "worship of the wise men," which is the principal event of the Epiphany festival.

Gifts, gold, frankincense and myrrh, were offered by the Magi, as the wise men were called, in their worship of the child Jesus.

Sovereigns commonly offered these gifts of gold, frankincense and myrrh at the altar, and this custom was maintained until the fourteenth century in France, while to this day the King of England continues the custom in the chapel royal, Saint James.

Deeply significant is the beginning of the year with a Church festival in honor of the worship of Christ.

Worship God! This the Magi did, and this is portrayed by Hoffmann. Look at the picture. There is inspiration to fortify New Year resolutions in the thought that under and back of the good new year resolutions is placed this thought of reverent worship. There is no better way to start, continue and end the new year than to worship Christ in spirit and in truth.

"Look at the Wild Birds"

The annual migration of the wild birds is one of the unsolved mysteries of science. No one knows by what compass they steer their unerring courses, nor how they know when the time is ripe for their pilgrimage, nor is it known where most of the varieties of birds are during the winter. It is an interesting thought to conjecture what thoughts, if any, pass through the heads of the young birds making their first flight to the distant land of sunshine and flowers. Do they sometimes wonder whether their older companions will surely find the way? Do they feel tempted to doubt the word of their elders that winter is coming on and that it will mean death to them to linger in this now so sunny and mild climate? Perhaps, who knows? At any rate, one of the laws of the bird commonwealth seems to be, that every member of the flock must stay with the rest. When the flock moves from one place in the field to another all rise together. None lingers behind. The flock is a unit. There is safety in this arrangement, and also a valuable lesson for us Christians. We, too, need to stay together. In union there is strength. We are on a long journey through unknown scenes to a land of perpetual summer and joy. To reach that land we must be guided by a compass provided for us by our Heavenly Father; and we must accept its directions by faith, for we have not yet seen the Land of Promise. One has been there, our elder Brother. We have His Word as our assurance. Paul, Isaiah and Daniel, others of the elders, have seen the Land by prophetic vision. The songs and glories of that Heavenly Home have been sung by countless numbers of the elders, in whom the sense of its reality has been very strong. Nevertheless, we need to keep together in our pilgrimage, lest the lure of the temporary bright and sunny clime of earth cause us to tarry behind until we perish.—Rev. I. O. Nothstein in *The Lutheran Companion.*

The New Year's Message

BY MISS ANNA M. LANDIS

LUTHER LEAGUERS: We are living in the dawn of the New Year. Nearly two thousand years have passed away and still the future lies open to the world. Some look back with regret for not having accomplished what they desired; others, perhaps, look back with a feeling of joy and thankfulness for having done their duty. Life's pilgrimage is too short to be looking back—we must go on. We may be seeking education or wealth or power; but whatever it is, we will have to work—ever looking forward to the time when we shall have realized our fondest hope.

Were it not for the fact that we are ever anticipating and watching for something great in the future, our lives would certainly be gloomy. All do not look upon the future as being bright, for the reason that too much is thought of the past. Possibly we do not feel satisfied with the way we have lived, but what is the use of lamenting? We can begin anew and make the present and future bright with the comforting thoughts that we will try to do better than we have done before.

We have our plans for certain work mapped out, or we see far distant from us some cherished hope. We see it dimly, yet by faithfully going onward we shall at last reach it. Our lives are like a vessel out at sea, tossed to and fro by the dashing waves. How the ship's crew look for the light beaming from some distant lighthouse. They steer onward, and at last are anchored safely in the haven. If they had not steered onward, their vessel must certainly have gone down. Our ambition is like a lighthouse builded on the rock of hope. Things which had once been a burden now become a joy.

A great essential in League work is that of activity. We must be up and doing; working with a true and zealous spirit. We must not idle away any of our precious time, because something new is presenting itself to us all the time. We have done good work in the past; even greater privileges await us in the future. We must persevere, keeping before our minds what St. Paul said, "Forgetting the things that are behind and looking forward, I press toward the mark."

Again, we naturally look back over the history of the past, and think that greater people lived then. We wonder who will take their places. True, they were great, but we believe we have many great souls who are really unheard of. The occasion has not yet called them forth. Many great people pass from this world without notice, because of no great opportunity to perform their work. They might have shone forth as bright gems in the world of literature, science and the arts. How thankful Luther Leaguers should be that their work is educational, and that they have unlimited privileges.

Our futures end only with eternity. In all our work, especially if it be pleasant and prosperous, we desire long life so that we may be of great service. What a beautiful picture is shown us of an old man or woman, with hair silvery white, and whose faces bear a calm and peaceful expression. We look upon these aged persons with pride, and wish that we may be like them some day. We can, if we, like they, look upon the future as being full of hope and joy. We may, perhaps, reach our four score years clothed in the garments of peace and contentedness.

We can do very much to lengthen our lives if we take the proper care of our physical constitutions. We must have a healthy body if we would enjoy the duties and pleasures of life. We are constantly looking for better days. They will not fail to be better if we make them so. Let us make them so by honest labor, kind words and noble deeds—doing unto others as we would have others do unto us. This is the only way we can realize a bright and happy future. Then, when we have finished our work here, the Master will say: "Well done, thou good and faithful servant, enter into the joy of thy Lord."

When we reflect over our past lives, how very selfish we have been; never satisfied with what we have—not satisfied because we think we have not performed our tasks as well as we might have performed them, but this is wrong. The secret of success is that of doing the best we possibly can, with a willingness to learn from all good sources—looking up to some one who is our superior, and from whom we can daily learn much good. Even in the beauty of the heavens and in all the other works of nature, we are learning lessons from the Divine Teacher. If we truly desire a brighter future, we can surely find one. Our future is what we make it; then let us all be glad; there's beauty all around us; then why should we be sad?

Inspiration and Opportunity

BY MR. C. A. DOLAN

THE youth of our Church have a very large mission to perform, especially in the large cities, where temptation of every conceivable nature lays a snare that blindly envelops the unwary one and causes untold grief and perhaps sorrowing days.

Having for years been identified with young people's societies, it has often occurred to me, why the young people should ever absent themselves from the house of worship, that is, lose themselves in the maelstrom of life's worldly activities. I have heard many reasons advanced, none of which seem to me to be the real answer. I feel the moment of opportunity has been neglected by the other young people of the Church in not interesting themselves enough in endeavoring to keep them within the Church. That goodness that should be the essence of every endeavor has been soured, caused perhaps by jealousy and all its kindred sins that should have no place in the heart of true young people. A word spoken by some one interested in the welfare of that person would perhaps have made him or her an active worker in the Church.

No more beautiful picture of inspiration can be found than when Jesus uttered the words: "Make haste, come down" to Zaccheus, perched in the sycamore tree, where he had climbed to get a closer view of the Savior. Did he neglect the opportunity of meeting the man who had spoken to him? No, he grasped it with a fervent vow that henceforth he would be a true worker in the Lord's vineyard. He also declared that his fortune would be used in redemption of his usurious exactions of the public while acting as tax gatherer.

Likewise there is a call for young men and women to take an active part in furthering Church work. Day by day there are moments when an opportunity presents itself for us to speak some inspiriting word to some wayward young man or woman; or perhaps to perform some little deed of kindness that may change their course. No doubt many of us have experienced moments or seen some things that have been an inspiration to us, one that has strengthened our courage and made possible success in some certain thing.

Inspiration and opportunity are two things that go hand in hand. The fountain of courage, the spirit of "I will," is within the soul. Activities of the brain and the body are the outlets of courage. When we consider the works of the apostles, and look over the lives of men like Lincoln, Luther, Hauge and many others, we find that their success was not due to the fact that they were the foremost men of the times. Great success was possible to them because they were inspired men and took the opportunities given them.

Every life is individual. We come into life individually, we achieve success, or failure individually, and go out of life individually. Intellectual progress is always followed, not preceded, by some moral impulse. This history of most all great achievements have had religion as the first impulse. There has never been a great genius but that has been inspired in some sense by religion. Success is born of individual effort in every line open to human activity. A man who stops to consider the little things and successfully copes with them, finds himself inspired and filled with courage. Between the great things we cannot do and the small things we will not do, there is danger that we shall do nothing. There are not a few people waiting for an opportunity to be heroes who in the meanwhile are not ordinarily useful citizens. Buildings are never constructed from the cupola downward; it is only in lives that people fancy they can begin at the top without the trouble of laying a foundation.

It all depends upon self. It is you who will write your name in the lists of the conquerors, if that name is to be so honored. Every man or woman who has scaled the heights of glory has gone up a step at a time. The first steps were short ones. The greater the inspiration and the stronger the courage the higher the climb, the smoother becomes the way.

Accepting the obstacles as opportunities develops the capacity for genius. It takes the cutting to let loose the radiance of the diamond, the mastery of perplexing problems made possible the building of wondrous works, and many sleepless nights mastered the forces of electricity to drive them over the many paths of usefulness. For success in your life it is essential that there should be fixedness of purpose. A clear outline or a conception of that character which is to be established. The business of life in whatever pursuit is a great work. One's own efforts will determine it and the field is large as the limit of human possibilities is not yet at hand. All human achievement has come, and must come, from individual effort.

Larger, broader and higher in golden inations lie the fields of opportunity which y only be made fruitful by individual ort. The time to do it is now. All the s seem alike to us, but each day comes h its own opportunities, its own calls duty, it own privileges. The day passes l never comes again. Other days as ght may come, but that day once gone ver comes again. If we do not take just n the opportunities offered, we shall ver have another chance to get them, and ll always be poorer for what we have ssed.

When we think of these things, what an piration they should be to us. What enavors ought we not put forth to master e little things that spell success. Your cess lies within your own soul. Whatver men dare they may do.

When we study the lives of the pioneers mission work in foreign lands and hear ir stories of trials and tribulations we realize that an undaunted spirit, an inspired effort helped them achieve success. It took courage such as we would hardly require to sow the seed that would educate and uplift those who were not acquainted with the words of the Savior.

A word is a little thing, yet one word has been many a man's destiny. How often could it not be that one little word from any of us would be the means of inspiration to some young man or woman who has lived a wasteful life to so change his mode of living that it would be a blessing to all about us.

Think on these things and live not a life wholly unto yourself. Instantly get busy. Use not your life in waiting for the big things, but make the big things out of a lot of little things. Think and work and work and think. Be cheerful and courageous, have confidence in yourself; that's the inspiration that brings out the best there is in us.

Whence Came the Apostles' Creed?

BY REV. G. H. BECHTOLD

THE religion of Jesus Christ is emphatically progressive in its practical development. Hence it is not all remarkable that, apart from the rd's Prayer and the Sacraments, there re no complete instructions given for the inistration of the Church. As the ostolic College gradually passed away d the direct teaching of Jesus through s apostles was now confined to the Holy riptures alone it became necessary to de- e more carefully "the first express conssion of faith" as made by St. Peter and so the baptismal formula commanded by rist. The beginnings of the creed are scure and are traced to the middle of the ond century. For a long time it was e of the mysteries of the Church and the tures delivered to the catechumens exining it were to be kept secret. Taught ally and kept mentally it remained unown, generally, for a long time. It as substantially the same everywhere," ough the phraseology might differ. pringing from the custom of making e catechumens recite a confession of ith it was connected with the Sacraent of Baptism and was regarded as proof of the preparedness of the one out to receive the Sacrament as well as sent to the act itself. Undoubtedly first consisted only of the phrase, "I beve in the Father and in the Son and in the Holy Ghost and in the Baptism of Repentance." This was an adequate statement for the Jews, with his belief in one God, for admission to Christian fellowship, but this did not suffice when "the Way" became known among heathen nations with their faith in a host of deities and we can readily see the necessity for the more precise definition of God as we know it.

Apart from this personal form the formula acquired a liturgical character. By repeating it the newly baptized made it an oath of allegiance to the then truly militant Christian Church and also his setting apart from former associations as a believing Christian. Originally this confession was made but once, viz.: on the day of his baptism, which usually took place on Easter eve or on the Thursday before Easter when the candidates for baptism were catechized. During all these times there was no record of recitation of the Creed as an act of worship until 511, when it was begun in Constantinople and eventually it was ordered said "after the Lord's Prayer in the Liturgy by the Council of Toledo." This, however, seems to have been the Nicene Creed; nevertheless, the "most religious bishops at the council of Chalcedon cried out at its close: 'This is our faith; this is the faith of all the Apostles: by this we all walk; we all thus think.'"

We are well assured by this and other

evidence that there was an Apostles' Creed known among believers. Whence did it come? Why is it used? What is its value. Originating somewhere in the Eastern Church early in the post apostolic age it found its way into the Western Church without any claim to apostolic origin. Rome, on the other hand, about 250 "designated it apostolic in the strictest sense of the word and guarded it faithfully until the beginning of the sixth century." Supposed to have been brought to Rome by St. Peter no additions were permitted to be made to it. Written in the Greek language it is supposed to have come to the West from a circle of the followers of St. John, since the term "only begotten" is used only by him in the Gospels. But if the East gave Rome the Apostles' Creed in its infancy it remained for the Roman community to develop it in the form in which it is known to us today.

The early or shorter form of the old Roman symbol satisfied the needs of the Church for a time, but the conflicts with heretics called for the more explicit definition of the Church's faith. Developed by Irenæus, Tertullian and Cyprian we see its gradual growth through the teaching of Rufinus, St. Augustine and the records of Eusibius. In this period until 650, when its present form was completed, the following statements were added: "he descended into hell"; the adjective "catholic" to holy Church; "the Communion of Saints" and everlasting life.

The Church now had a common Rule of Faith, a brief, comprehensive statement of every important doctrine from the Creation to the Resurrection of the Church. A medium of communication was provided which would admit believers to the fellowship of the faithful, and the repetition of it would serve as a warning against the errors of the day and fortify the worshipper in his faith. Regardless of its origin it contains for all men a simple presentation of the great truths of religion, especially the redemptive work of Jesus Christ as the Son of God.

BOOK REVIEWS

"THE CHALLENGE OF THE SUNDAY SCHOOL," by Charles P. Wiles, D.D., editor of the Lutheran Publication Society. Foreword; five chapters; pp. 185; cloth; Lutheran Publication Society, Sheridan Bldg., 9th and Samson Streets, Philadelphia, Pa. Price, $1.00 net.

Dr. Wiles refers to the need of the Sunday School and the religious training of youth saying: "There is a feeling of concern abroad in the land. Something more must be done for the religious training of the youth than is being done. The casting about for improved methods is prophetical of better results. There is a degree of godlessness prevalent today that is causing persons of all stations to think."

This book is the outgrowth of lectures and addresses delivered by Dr. Wiles before the faculties and students of the Theological seminaries of the General Synod. It has been published in the present form at the request of those who heard the lectures in their original presentation. In referring to the Sunday School, Dr. Wiles says: "The Sunday School is the Church teaching. The justification of the Sunday School can be traced easily to the command and example of our Saviour." The amplified and more popular form into which the articles and addresses have been cast, in giving them the permanent character of a book will serve a wider constituency than originally intended.

We have enjoyed reading Dr. Wiles, and every teacher, Sunday School superintendent and pastor should have a copy of this book. The chapter on "The Place of the Sunday School" is worth much. Dr. Wiles says: "But we have never quite overcome the tendency of the Sunday School to swing off from the Church. In spite of the earnest efforts to relate the two, each goes its own way all too much. So we find today that 'Sunday Schools among all Christian bodies exist almost as independent and individual units in Church life, rather than as integral, well-articulated parts of the machinery of a properly organized system.'" "The Church is one, not two. Loyalty to the Church implies loyalty to the school, and loyalty to the school just as strongly implies loyalty to the Church. They are not rivals, or competitors, each standing over against the other. To the Church has been entrusted the preaching of the gospel and the administration of the sacraments. The Church is the older and superior institution, and has a divine origin and sanction which cannot be predicated of the school as an organization, and without which the school never would have been born.

This volume displays fine taste in the cover design and binding. In dealing with the general problems of the Sunday School and local congregation, it contains practical hints for those who are interested in improving the efficiency and in co-ordinating the relation of the Sunday School with the practical work of the Church. We recommend this book to all practical Sunday School workers.

Luther League Topics

eptuagesima Feb. 4, 1917.

"EIN FESTE BURG"

(390th Anniversary)

Psalm 46.

DAILY BIBLE READINGS.

Monday, January 29: Exodus 15:1-18.
Tuesday, January 30: Judges 5:1-31.
Wednesday, January 31: Psalm 95.
Thursday, February 1: Luke 1:46-55.
Friday, February 2: Luke 1:68-79.
Saturday, February 3: Col. 3:15-17.

HINTS FOR LEADERS.

Open and close the meeting by using the services the Luther League Hymnal.
Use the Collect in Luther League Hymnal, page "For Grace to Use Our Gifts."
Arrange for special music in advance.
Use hymns in Luther League Hymnal 204, 206, , 213.
Arrange for a number of short talks by members the League and if possible have the choir director something on church music.

(Topic reviewed by Rev. Wm. Brenner.)

Perhaps the Psalms are more generally ad by Christians than any other portion the Old Testament; and of the 150 alms none are better known or more uni-rsally read than the 23d and 46th. Every ristian ought to know every word of these Psalms by heart. If any man denies Inspiration of Holy Scripture, or for moment can believe that the Bible is ly the result of the enlightened human ellect, let him point out anything in all creations of man's genius which com-es in vastness and variety of thought, dignity and grandeur of expression with se Psalms. If the 23d Psalm is the most emn and tender, the 46th is the most jestic and sublime. Pitiable is the ig-rance of those who say the Bible is an interesting book. The greatest men that r lived and who have most profoundly fluenced human history and condition w their inspiration and strength from d's Word. "All my life long," says seph Parker, "have I revelled in the Book the Psalms." How unfathomable are depths, how sublime the heights of their pired and inspiring utterances. What a ssage they bring, what mysteries they eal, what a means they afford for the ression of a sinner's repentance, and the nt's adoration and praise. There is that ut the Psalms, both as to their content d their form which we find in no other rature—they are adapted to the needs men of all classes, all conditions; they cinate the young and the old, the learned d unlettered, the rich and the poor, the ty and the lowly.

What some one has said about the whole Bible, is particularly true of the Psalter: "No tongue can tell the tears they have dried, the fears they have dispelled, the hopes they have begotten, the confidence they have inspired, the peace they have breathed into timid and troubled souls in their descent through these many ages." Many of our best sermons, prayers and hymns are the outcome of the instruction and inspiration which men received as they studied the divine truths which God revealed in the words uttered through the lips of the men who "spake as they were moved by the Holy Ghost." "Ein Feste Burg" owes its existence to Martin Luther, but it really originated and can be traced back to the time of David, the author of Psalm 46. This is the spring from which the pure, noble and majestic stream of thought contained in "A Mighty Fortress is Our God," and which has proven such a marvelous and inexhaustable fountain of strength and joy to so many generations of believers on earth, professing Luther's Faith, flows. Not inappropriately, therefore, has it been called Luther's Psalm. It was the one he was accustomed to repeat to himself in moments of discouragement, as well as to recite to his friends, in similar circumstances of trial and temptation, and which gave Luther and his associates and companions new courage, and fortified them against all the attacks, slanders and persecutions of their adversaries. When trouble arose, when times were dark, when Satan hurled his fiery darts, when the enemies of truth multiplied and falsehood appeared to triumph, when disaster threatened, and defeat seemed inevitable, and the cause in which Martin Luther was engaged gave every evidence to its antagonists of a speedy end, and the friends of the Reformation were dispirited and sad, Luther would say to Melanchton and his other colaborers: "Come let us sing together the 46th Psalm. No other passage in the whole word of God is more adapted for rousing the drooping faith of the Church. The thoughts are noble, the words sublime. God omnipotent, God ever present, God infinite in mercy, God the King, Defender, and Sustainer of His Church, is the grand theme of the Psalmist."

The promise of God's presence with his people and trust in His power to save is a mighty bulwark, a sure defense against every possible danger. Let the difficulties

Luther League Topics, complete lessons (of which the above are outlines and review), in 32-page pamphlet, covering three months can be supplied at rates given on page 24 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

be what they may, the man of faith will conquer them all. Paul said: "I can do all things through Christ, who strengtheneth me." Luther said: "Though devils all the world should fill all watching to devour us, we tremble not, we fear no ill, they cannot overpower us."

"The word they still shall let remain,
And not a thank have for it,
He's by our side upon the plain,
With His good gifts and spirit;
Take they then our life,
Goods, fame, child, and wife;
When their worst is done,
They yet have nothing won,
The Kingdom ours remaineth."

The church today would accomplish much more if its members had more of the faith, the strength of conviction, the power of endurance, and the courage and moral heroism of Martin Luther. Let us pray that the Lord will imbue the great army of Lutherans in this and all lands with a spirit of love for the truth, devotion to the church, and willing, self sacrificing service for the salvation of their fellow men, and the honor and glory of God—a spirit such as characterized the great Reformer, whom Carlye called: "A truly great man, one of our noblest and best of men, a right spiritual hero and prophet, for whom these centuries and many more yet to come will be thankful to heaven"; and the distinguished Doctor Chalmers declared: "Luther did more for the success of a mighty cause than any had before him achieved in the history of the world." Success marked Luther's entire career. Not one of his efforts proved a failure. No other man since the days of the Apostles attained to so high a position; his life is a record of continuous triumph. He left the world the priceless heritage of civil and religious liberty, an open Bible, the Catechism, the Augsburg Confession, out of which developed the entire body of Lutheran confessions, known as "The Symbolical Books," our system of popular school education, the right of the laity to administer the affairs of the church, and to participate more freely and fully in the public worship of the congregation. The privelege to approach God through the medium of song in the language of the people was one of the things for which Luther wrought, and the hymns he produced contributed immeasurably toward the rapid spread of Luther's cause, and helped in no small degree in the establishment of his world wide fame.

Luther was a great lover of music. He wrote some forty hymns which have been translated into many languages. His efforts along this line are significant and most praiseworthy; but one is really great: "The Battle Hymn," the Marseillaise, as Heine called it, of the Reformation.

"Not less remarkable," says the great German poet, "not less significant than his prose writings are Luther's poems, those stirring songs which escaped from him in the very midst of his combats and his necessities, like a flower making its way from between rough stones, or a sunbeam gleaming mid dark clouds."

"Whenever I hear Luther's great hymn," said President Lee, of Albany College, Oregon, "I always think of a soldier armed for the fray, riding on a fiery horse in triumph." And in much the same spirit another writes: "I learned this hymn while in the seminary, and I liked it from the first." It stirs me like a drum stirs an old soldier. It is a hymn of triumphant faith and should be sung oftener."

Professor Erdmann tells how it was sung by a great male chorus in Princeton University on the occasion of Luther's 400th birthday anniversary, and that since that time it has remained the favorite hymn in this greatest of all educational institutions of the Presbyterian Church.

In the Great War over in Europe today at the beginning of every great battle, the German soldiers unite their voices in singing: "Ein feste Burg," and they always sing it with delight and the utmost enthusiasm. "A Mighty Fortress Is Our God," was sung at the battle of Leipzig and Luetzen. It was sung at Luther's funeral service, and its first line is carved on his tomb. It is sung at every Reformation festival in every part of the world. It is heard at Synodical, Luther League and Missionary conventions every year. It has been honored with a place in almost every Protestant Hymn Book of any importance.

Of the more than 100,000 hymns in the Lutheran Church today, this is the most popular.

It is a matchless production. Every Lutheran should be able to sing it without a book. Pastors, parents and Bible School teachers should see to it that every boy and girl has committed "A Mighty Fortress Is Our God" to memory. Luther's Battle Hymn is a gem of supreme worth, and grandly impressive whenever properly rendered. Koestlin has well described it in the words: "Rugged and majestic, trustful in God, and confident, it was the defiant trumpet blast of the Reformation, speaking out to the powers of the earth and unde

earth, an all conquering conviction of ine vocation and empowerment. The rld has many sacred songs of exquisite derness and unfaltering trust, but this of Luther's is matchless in its warlike e, its rugged strength, and its inspiring g."

Many of the hymns sung in non-Lutheran urches are an offense to good taste. ey are too full of cheap sentiment. esident Wilson called this type of music iotic." "It is a pity," says L. Humreys, Mus. Doc. S. T. D., and an Episcoian, "that the compilers of almost all nn books have failed to borrow as many the German chorals as they should. ose *Choraele* are so elevated, and at the ne time so simple and devotional, that y are beyond question the most perfect iels of hymn tunes."

On the whole, the Reformation tended awaken a new energy in society, whence art of music on all its sides received efit. The liberation of thought and feelmade popular expression in song and h instruments more spontaneous, varied heartfelt. Much of the wealth and th of modern music may surely be ed in large measure to the mental and ritual stimulus accompanying the rise of testantism." "The History of Music," Waldo Selden Pratt, p. 130.)

The intense love of Luther for music, his practical knowledge of the art, toher with the innate musical nature of followers and their reverent attitude ard religion, all combined to evolve a e of hymn tune which for dignity, adth, and fundamental worth has reined unexcelled. Skilled musicians ied themselves with arranging and comng melodies, and their efforts resulted uch a high standard of attainment, and h a corresponding elevation of public te that the Lutheran Church has never Fered from trashy or unworthy hymn sic." (Peter Christian Rutkin, in "Music the Church"; dean of the School of sic in Northwestern University, Evans- Illinois.)

agesima. Feb. 11, 1917.

DOCTRINAL—THE WORD: INERRANT AND DIVINE

2 Timothy 3:14-17.

DAILY BIBLE READINGS.

onday, February 5: I Kings 2:1-4.
esday, February 6: John 18:33-38.
ednesday, February 7: John 5:36-47.
hursday, February 8: II Peter 1:16-21.
iday, February 9: James 1:16-21.
turday, February 10: Rev. 22:16-21.

HINTS FOR LEADERS.

ssign these six parts in advance: 1. Find at three Bible verses in which the word "scripture," or "scriptures" occurs. 2. What is your method of reading the Bible? 3. What divisions of the Bible are given in Luther's catechism? 4. What agencies are in operation for the dissemination of the Bible? 5. What portion of the Bible did Christ have? 6. What place did the Bible have in the Reformation? Open the meeting with the reading of Psa. 119:105-112 responsively. Use hymns that have to do with the Bible. If you can find suitable ones in other collections, have a few appropriate stanzas read. Ask each member to give a verse of Scripture from memory. These verses should be distributed and read: Matt. 5:18; Luke 24:25-27; John 5:39; 17-17; Rom. 1:16; 1 Cor. 15:3, 4; Eph. 6:17; Heb. 4:12. Provide yourself with a blackboard and write this on it:

Read the Bible:—
1. Daily.
2. Thoughtfully.
3. Systematically.
4. Prayerfully.
5. Believingly.

(Topic Reviewed by Rev. Charles P. Wiles, D.D.)

Secure a copy of the "Lutheran Manual," by Doctor Remensnyder, and have some one read chapter four and give the gist of it in the meeting. Call for several prayers, requesting that the leaders embody in them gratitude for the Bible, and a desire to know it better and to practice its precepts more faithfully. Ask the pastor, after the others have participated, to interpret and apply the verses assigned for study.

"The Bible," "the Word," and "the Holy Scriptures," are synonomous, including sixty-six books. No single book can be taken from this collection and none added to it. As it stands and in this way alone is it the word of God.

The central figure in the Bible is Jesus Christ, and the central theme is redemption. It was written by about forty inspired men, covering nearly sixteen centuries. It is one book in sixty-six parts, each part fitting into and contributing toward the whole.

The Bible is inerrant, that is, infallible and without error in doctrine, because it is divine. God makes no mistakes; and when He undertook to give to the world a revelation of Himself and of the way of salvation, we may be confident that He would do it in a way worthy of Himself.

We must remember that the Bible was never intended to teach geography, or astronomy, or botany, or mathematics. Its chief concern is to teach us pure religion, and on this subject it is full, clear and infallible.

The Bible is inerrant because it never deceives or misleads. He who follows its teaching will most assuredly gain eternal salvation. It is absolutely trustworthy in regard to all the interests of the human soul. Its teachings have stood the test of many centuries, and countless thousands have sung their way to heaven trusting in its promises.

The Bible is divine because it is without

error. Nothing man does is without error. In the first place he could never have discovered God by his own powers, and even if he had he could not have written an infallible book about his discovery. There is only one errorless book, and that one is errorless because it is God's book.

The Bible is divine because it claims to be divine (2, Peter 1:21; 2, Tim. 4:16). "Thus saith the Lord" is found spread all over its pages. The sacred writers were conscious of a guiding hand not their own. They were in-breathed by the Holy Spirit, and in His power they wrote.

The Bible is divine because it meets all the needs of all men. God's hand is seen in its adaptability to people of every condition. Prince and peasant alike read salvation from its pages.

The Bible is divine because of its power to transform sinful human nature. The Bible without Christ is literature, but with Christ it is life. He said that His word is spirit and life (John 6:63).

The Bible is divine because it is able to make wise unto salvation. If we want to know about God, and Christ, and truth, and faith, and sin, and holiness, and love, and duty, we go to the Bible. In it we find strength for our weakness, light for our darkness, wisdom for our ignorance, and hope for our despair.

The Bible is the only infallible rule of faith and practice. Popes and councils may and often do err, but the Bible never. Our creeds may have to be re-written, but the Bible remains the same. Creeds are drawn from the Bible, and never the reverse. If the two are found to differ, the creeds must be changed, while the Bible remains unaltered.

The Bible is proved to be divine because of what it has withstood. It has passed through fire and flood and war unharmed. It is more revered and grips more hearts today than ever before. The Protestant Church in France had adopted for its motto an anvil around which were scattered many broken hammers. On the anvil was this inscription: "Hammer away ye hostile bands, your hammers break, God's anvil stands."

The Bible is divine because it answers all the deep questions of the heart. Whence have I come? Why am I here? Whither am I going? How can I find my way? How can God be just and at the same time justify the sinner? These and all like burning questions the Holy Scriptures settle for all time.

The word of God is likened unto fire (Jer. 23:29), which consumes the dross and purifies the gold; and unto a hammer (Jer. 23:29), which breaks human hearts in pieces; and unto a lamp (Psa. 119:105), which shows us the way in which we should walk; and unto a sword (Eph. 6:17, Heb. 4:12), with which we drive off all our spiritual foes; and unto a mirror (James 1:23, 24), in which we see ourselves as we are.

The Bible is the chief means of grace. Through it God comes to the sinful, troubled, lost soul. In it the Spirit resides. By it is made possible every step in the Christian life—the call, illumination, justification, the new birth, growth in grace, and holiness of heart and life.

When Luther found the Bible in the library of the university at Erfurt, he was in possession of the weapon with which, under God, he was to effect the reformation of the church. Upon that book he took his stand, and not all the Popes and councils and learned dignitaries could move him. He measured everything by the word of God. He did not hesitate to strike at the most cherished institution if he found it to be in conflict with what the word of God said. Had he done nothing else than translate the Bible into the German tongue and give it to the people he would have made his name immortal.

When Christ was so sorely tempted in the wilderness, He repulsed Satan by quoting three times from the Scriptures (Matt. 4:1-11). It is with that same book that every heresy must be combated, every corrupt institution overthrown, and the arch-enemy of our souls defeated.

No other single thing so clearly marks the Lutheran Church as her loyalty to the Scriptures. She believes that they have been inspired of God through His Holy Spirit, and by Him have been preserved and gathered together into one book. She fashions her order of worship, her hymns, her confessional statements, her devotional literature, and her life after the Bible.

A Lutheran believes that when he reads the Scriptures he is reading the very word of God and not the word of man. He does not believe that he must say of one part, this is human, and of another part, this is divine. The whole word of God is manna to his soul.

If as we have seen the Bible is inerrant and divine, the infallible record of God's revelation to man, our only perfect rule of faith and practice, we should make it our daily companion.

Would it not be splendid if each League

ould form a circle within itself of those ho will promise to read the Bible through n this 400th anniversary of the Protestant eformation? An Open Bible League in very Luther League! What could be more ppropriate!

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uinquagesima. Feb. 18, 1917.

Quadri-Centennial
"LUTHER'S DEATH"
(371st Anniversary)

DAILY BIBLE READINGS.

Monday, February 12: Gen. 9:1-33.
Tuesday, February 13: Deut. 33:1-34:8.
Wednesday, February 14: II Sam. 23:1-7.
Thursday, February 15: II Kings 2:1-18.
Friday, February 16: John 21:18-24.
Saturday, February 17: Rev. 22:6-16.

HINTS FOR LEADERS.

Open and close the meeting by the use of the rvices given in the Luther League Topics.
Use Collect Luther League Hymnal, page IX, "For e Ministers of the Word." Use Psalm 46 respon-vely.
Use hymns in Luther League Hymnal 6, 9, 12, 2, 150, 156.
Arrange for short talks by the pastor, Sunday hool superintendent, and Bible Class teacher, and so by members of the League.
(Topic reviewed by Rev. Wm. Brenner.)

For the Apostle Paul, death had no errors. He was not afraid to think and eak about "the time of his departure." e did not seek death, neither did he rink from it. He had said: "For me to ve is Christ, and to die is gain." To the ue believer death brings more of good an of evil. "O, how glorious is that King-m wherein all the saints do rejoice with rist. They are clothed with white robes, d follow the Lamb withersoever He eth." "Eye hath not seen, ear hath not ard, neither have entered into the heart man the things which God has prepared r them that love Him." "It is appointed nto all men once to die, and after death e judgment." "He that believeth and is ptized shall be saved, but he that be-veth not shall be damned." "Christ hath olished death and brought life and im-ortality to light through the Gospel." ter says: "By the Resurrection of Jesus are begotten again to a lively hope of n inheritance incorruptible, undefiled and at fadeth not away, reserved for us in eaven." Because by the grace of God, t. Paul had "fought a good fight" and ept the faith," he could calmly contem-ate the time when "the earthly house of s tabernacle was to be dissolved." Be-nd was the blessed reward, "the Crown Righteousness." "Blessed are the dead hich die in the Lord, yea, saith the Spirit, ey rest from their labors, and their orks do follow them." Great as may be e burdens, heavy the crosses, and numer-ous the afflictions and sorrows which fall to the lot of the righteous in this world, when the good and faithful servants of Christ reach the end of their earthly pil-grimage, their sad estate is reversed—every foe vanquished, all tears forever wiped from the eyes of God's saints, they shall rejoice with joy unspeakable and full of glory "before the throne of God and the Lamb, and serve Him day and night in His Temple; and He that sitteth on the throne shall dwell among them; and they shall hunger no more, neither thirst any-more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters," and "there shall be no death there, neither sorrow, nor crying, nor any more pain, for the former things are passed away." "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

Martin Luther waged the greatest war-fare, was engaged in the mightiest battle, and fought to a successful conclusion the most stupendous contest ever undertaken by any man, and which has placed him in the front rank of the world's heroes and benefactors. The struggle taxed Luther's energies to the utmost. He was earnest, active and unwearied in his labors for truth and right. Many and gigantic were the tasks in which he was constantly en-gaged. What trials and difficulties he en-countered. What impediments were thrown in his way. What mighty antagonists he overcame. We marvel at the strength, and wonder that God should give such power to a mere man. Obedient to the call of God, "he entered the field as a champion of the rights of humanity, his might overcame every difficulty, he vanquished hosts of ob-durate foes and stood forward the vic-torious conqueror of ignorance and impos-ture." One of the most intensely hated, he was, and is still, one of the most be-loved and admired men of all time—one of the humblest and yet noblest of God's servants that ever adorned and blessed our world. Martin Luther has benefited man-kind in countless ways not yet fully com-prehended, nor half appreciated what is acknowledged as the result of his activity, even by his own followers, who bear his name. Great and many are the blessings bestowed upon us by God, the Father of mercies, through Martin Luther. But, however great in the eyes of men, in the sight of God, Luther felt, and confessed

himself nothing but an "unworthy sinner." Always acknowledging his own weakness and utter helplessness, he never failed to seek strength and help from above. His trust was in God alone, "Who giveth power to the faint, and increaseth strength to them that have no might." (Is. 40:29.)

What a glorious illustration of the fulfillment of this divine promise the life of Luther affords. With the Psalmist, Luther could truly say: "The Lord has girded me with strength unto the battle; He has subdued under me those that rose up against me." (Ps. 18:39.) "Through God he did valiantly." (Ps. 108:13.)

How often Luther called upon God; how diligent he was in prayer, how fervent his supplications: "Help me, O, God of my salvation." "God help me," was his prayer at Worms. And we know that his prayer was heard and answered in Heaven. God did help Martin Luther, not only at Worms, but also at Sprier, at the Wartburg, at Marburg, at Erfurt, at Wittenberg, at Eisenach and Eisleben. "Thou calledst in trouble, and I delivered thee." (Ps. 81:7.)

His superb intellectual endowments, his sublime courage, his unfaltering trust in God, his love for God's word, his devotion to the highest interests of the family, the Church and the State, his openheartedness, candor, and absolute sincerity and honesty of purpose; his humility, his sobriety, his hatred of all shams and hypocrisies, his sympathy for the poor, his unremitting endeavors in behalf of the ignorant, his unflagging zeal for the restoration and propagation of the pure Gospel, his generosity, his unimpeachable character, his unrivaled accomplishments as theologian, poet, musician, linguist, preacher and reformer, his exemplary virtues as son, husband, father, friend, counselor and citizen, his resolute will and unconquerable determination to finish the work for which he was providentially chosen, the incomparable success which crowned his efforts, his fortitude amid danger, his meekness and patience in suffering, his faithfulness unto the end mark him as indeed the most distinguished and revered, because the most influential and significant personality in the history of mankind since the days of Christ and His Apostles. His happy and triumphant death on February 18, 1546, at Eisleben (Luther's birthplace) closed the earthly career of a man who rendered the world an inestimable service, and whose memory, therefore, "shall never within our hearts grow dim." "I will make thy name to be remembered in all generations; therefore shall the people praise thee forever and ever." (Ps. 45:17.)

His enemies have charged Luther with possessing an irascible temper. They have called him headstrong, stubborn, obstinate, contentious, quarrelsome, an arch-heretic, a disturber of the peace, an emissary of the devil, an anarchist, blasphemer, drunkard, glutton, profligate, suicide, through whom the Church has been divided, religion reproached and ridiculed, and souls by thousands and millions deceived and damned to all eternity. We do not expect a fair and impartial judgment of Luther's character from his opponents. The papalists will never cease to slander and vilify Martin Luther or abate in any considerable measure their efforts to bring derision and contempt upon the name of the Reformer. If Luther was a lover of discord, and a creator of strife and faction, how does it happen that his very last days were spent to effect reconciliation and restore peace between the brother counts at Mansfeld, whither he was invited to go to act as mediator. He deplored the controversy which had arisen, and although in broken health, without hesitation, in the bitterest winter weather, totally oblivious to his own comfort and welfare, complying with the request, he hastened in company with his son Hans to Mansfeld, and settled the dispute. "Blessed are the peacemakers." Luther's own statement in reference to this matter is as follows: "Although I have a great deal to do, yet I am willing to devote a whole week to this business so that I may at last die in peace, having seen my honored Lords reconciled to each other and acting upon friendly terms and living in cordial relations." This was Luther's answer to Count Albert, which sufficiently refutes the calumny of Luther's detractors, namely, that he was a promoter of friction. Luther loved and sought to preserve peace, but never at the expense of truth.

Three visits were necessary before Luther accomplished his purpose. On his last journey his three sons accompanied him. Writing to one of his friends Luther expressed his hope that death might come, and transfer him to "that rest and peace to which," he said, "it strikes me I am entitled." To his wife he wrote: "God will take care of us." Although constantly occupied, always busy, Luther corresponded frequently with his wife, addressing her as "Dear Katie," and trying his utmost to cheer and comfort her in her fears and anxious thoughts concerning her husband's safety. February 10th another letter was

ent to Wittenberg. In it Luther says to is wife: "Pray and let God take thought," s it is written, both in Ps. 55 and other laces: "Cast thy burden upon the Lord, nd He shall sustain thee." Phillip Melnchthon, his dear friend, as Luther was ont to call him, received a letter in which uther thanks his beloved companion and aithful fellow-laborer for his prayers, tells im how he suffered from palpitation of he heart on his journey and wishes that Melanchthon were present with him, and ends "greetings to Bugenhagen, Cruciger, nd the rest," closing with the words, Farewell in the Lord, dear Phillip."

February 14th another message was sent y Luther to his wife: "I hope to come ome this week if God will. I sent you he trout given me by the Countess Albert. We will wait on God. God bless you." This as the last letter Luther ever wrote.

The last two weeks at Eisleben Luther reached four sermons, partook of the ord's Supper twice. Justus Jonas, Michael Coelius, his sons Paul and Martin, Aurifaber, John Albrecht, and other inimate friends remained with Luther and ministered to him in the most tender and affectionate manner. The cause of Luher's death was apoplexy. Some of his ast utterances: "God be with us." "If a man keep my saying he shall never see eath" (John 8:51). "We shall be able to recognize each other in heaven." "I am going to leave you, I am about to yield up my spirit." "God so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not perish ut have everlasting life" (John 3:16). This Luther repeated three times. To the uestion whether he was willing to die in he faith which he had taught, he replied with a clear and distinct "Yes." The moment of his departure had come, "I feel I am going," and having committed his spirit into the hands of God," he earnestly prayed: "O my Father in heaven, the God and Father of our Lord Jesus Christ, the God of all comfort, I thank Thee that Thou hast revealed Thy dear Son Jesus Christ unto me, in Whom I believe, Whom I have preached and confessed, Whom I have loved and adored, Whom the malicious pope and all the ungodly dishonor, persecute and blaspheme. I beseech Thee, O Lord Jesus Christ, receive my poor soul. O my heavenly Father, though I have to forsake this body and have to be taken away from this life, yet I am assured that I shall dwell with Thee forever, and that no one shall take me out of Thy hands."

Perhaps we ought not even allude to the libelous reports invented and circulated by certain adherents of the pope to the effect that Luther took his own life. It was first given out in the year 1568. Bozius and Majunka are the two writers chiefly responsible for the malicious falsehood. The assertion is contradicted by a loyal Romanist (the apothecary John Landau, of Eisleben, who attended Luther and was present at the time of his death). It would be an insult to Martin Luther, a sacrifice of our own personal honor and self-respect to deem the tale worthy of serious consideration or to attempt a refutation of a slander so diabolical.

I ask no greater mercy than that the Lord of all power and glory, all grace and consolation will grant to me and mine a departure from this world so triumphnt and happy, and to fall asleep with the joy and confidence which characterized the dying hour of Martin Luther. "Let me die the death of the righteous, and let my last end be like unto his." (Num. 23:10.)

"Precious in the sight of the Lord is the death of his saints." (Ps. 116:15.)

"Here for a little while in sorrow we shall at last be received into that unutterable joy to which your Katharine and my Magdalene, with many others, have gone before us, and to which, every day, *they call, exhort, and tenderly allure us, that we may follow.*" (Luther.)

"Parting grieves us sorely, death is hard to bear, but no Christian ought to be afraid of death, for we have the Word of Life and we cleave to the Lord of Life, Who for our sake has overcome death." (Luther.)

The following letter is interesting, as it reveals Luther's worth as husband and father, and gives us an insight into Luther's home life and the spirit which reigned in that godly and happy family circle at Wittenberg:

Catharine Luther to Christina von Bora.
Wittenberg, April 2, 1546.

Grace and peace in God the Father of our Lord Jesus Christ.

Kind, dear sister: I can easily believe that you have hearty sympathy with me and my poor children. Who would not be sorrowful and mourn for so noble a man as was my dear lord, who much served not only one city or a single land but the whole world? Truly, I am so distressed that I cannot tell my great sorrow to any one, and hardly know what to think or how to feel. I cannot eat nor drink, neither can I sleep. If I had had a principality and an empire it would never have cost me so much pain

to lose them as I have now that our Lord God has taken from me and not from me only, but from the whole world, this dear and precious man. When I think of it, God knows that for sorrow and weeping I can neither speak nor dictate this letter; you yourself, dear sister, have experienced a similar sorrow.

CATHARINE VON BORA,
Dr. Martin Luther's widow.

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First Week in Lent. Feb. 25, 1917.

"KEEPING OUR LORD'S LAST WILL AND TESTAMENT"

DAILY BIBLE READINGS.

Monday, February 19: Luke 9:28-36.
Tuesday, February 20: Luke 10:1-16.
Wednesday, February 21: Luke 10:38-42.
Thursday, February 22: Luke 11:29-36.
Friday, February 23: Luke 11:37-54.
Saturday, February 24: Luke 12:1-12.

HINTS FOR LEADERS.

In preparing for the meeting, try to see and invite those who are to be confirmed at the Easter season to attend the meeting.

Open and close meeting with service in Luther League Hymnal using Hymns 221, 176 and 174.

Bring to meeting a copy of the picture "The Last Supper," Leonardo Da Vinci. Have some one who understands the picture give a five minute talk about it.

Have some one read "Picture of Last Supper," by Louise E. V. Boyd.

Sum up lesson and make it practical by a talk bearing on "Our Own Responsibility in Keeping Our Lord's Last Will and Testament."

"THE TOPIC."

We here have a view of our divine Saviour preparing to eat the last Passover with His disciples. Judas Iscariot, one of the twelve apostles, had made a bargain with the chief priests and captains to betray Jesus into their hands. Thirty pieces of silver was the price he asked for his Master's blood. From the time he made the bargain he sought opportunity to betray Him in the absence of the multitude.

At the supper of the Passover, Jesus told his disciples it was the last that He should eat with them on earth. He made the declaration that one of the disciples should betray Him. He intimated to Judas that He knew his design and the traitor went out to accomplish his purpose.

On this memorable night Jesus instituted the Lord's Supper, giving to His disciples the bread and the wine, saying they were His body and blood, shed for the remission of sins. At this Passover, too, our Lord gave a notable example of humble condescension by girding himself with a towel and washing the feet of His disciples.

Every one who desires to be a Christian is expected to partake of this Holy Sacrament, which is of first importance.

This Sacrament was not invented or introduced by men. It was instituted by Christ Himself. It is far removed from everything worldly, neither is there anything fanatical about it. This Sacrament is one of the distinctive marks of the Lutheran Church. Luther says, "And as we have said of baptism that it is not simply water, so here also we say the sacrament is bread and wine, but not mere bread and wine as are ordinarily served at table, but bread and wine comprehended in and connected with the Word of God. "With respect to this sacrament, let us note the following:

It is God's Word which makes and distinguishes the Sacrament.

It is God's Word in connection with the Sacrament that strengthens our conscience and establishes our faith.

This Holy Sacrament is called a food for souls. Luther says: "Therefore it is given for daily food and sustenance, that faith may refresh and strengthen itself so as not to retire in such a battle, but that it become ever stronger and stronger. For the new life must be so regulated that it continually increase and progress; but it must suffer much opposition. For the devil is such a furious enemy that if he sees that we oppose him and attack the old man, and that he cannot overpower us with violence, he prowls and moves about on all sides, attempts all arts, and does not desist until he finally wearies us, so that we either renounce our faith or yield hands and feet and become careless or impatient. Therefore is this consolation here given when the heart feels that the burden is becoming too heavy, so that it may here obtain new power and refreshment."

We see Jesus here as our deliverer. He delivers us from sin and He is the deliverer who comes to Zion who shall turn away ungodliness from Jacob. If we are not willing for this we may well doubt whether we have any lot or part in the matter, and fear that we are yet in the bonds of iniquity, for Christ will not arrange a partial salvation to meet our partial desires. He comes as our deliverer and we should take Him at His word, and because He has desired it we should show forth His death until He comes, in the way in which He himself has asked us.

Bible References: II Cor. 13:4, 5, 6; I Cor. 11:27-31; I Cor. 11:20-26; Luke 22:21-23; Luke 22:19-20; Luke 19:14-18; John 13:1-5; John 6:67-71.

Prayer: Lord Jesus Christ, Who hast given us the joy of Thy bread to eat and Thy cup to drink in remembrance of Thy sugerings, we pray Thee, enlighten us that by true self-examination we may worthily receive that Sacrament, in true discernment of Thy presence. Amen.

"Among the Papers"

THE EDITOR

ARE YOU APPRECIATING THE WORK OF YOUR OFFICERS?

Isn't it strange that when an officer makes mistake, the members do not lose any me scolding him; but if he is doing his ty, they hardly ever commend his faithlness?

While it is necessary to reprimand an ficer for neglecting his duty, it is also cessary to praise him when he earnestly deavors to do the work with which the ciety has entrusted him.

Have you ever watched a teamster drive s horses up a steep hill, how they made eater efforts to reach the top when he couraged them with such words as "Come, lly"; "Giddap, Nan." An officer doing s duty should also be encouraged, otherse his enthusiasm will flag and he will t do his work as it should be done.

Therefore, fellow members, let us not rget to give our faithful officers the praise ich they deserve.—"Illinois" in *Walther ague Messenger.*

—•—

BUSINESS VS. BOORISHNESS

Ambassador Stimson of Argentina in a ent address declared that the merchants the United States must become more rteous if they would win the trade of polite races of Latin America. The th Americans, he says, value learning d good manners more than we in the rth. Time is *not* money with them, but tlemanliness is. Commercial decisions re are based largely on personality, on feeling of confidence engendered by a nly and agreeable bearing. It is not essary for the United States to get the de of South America; but if, in seeking our business men learn the secret of rtesy, they will have gained something getter than trade.—Arrow in *C. E. rld.*

—•—

AN'T RUN WELL WITHOUT IT

Ve heard a speaker at a boys' banquet e a splendid argument in favor of edution. "Boys," he said, "you can't learn run well without an education. If you nt to be good runners, you must learn to rt right, lay aside every weight, and athe properly."

He showed the need of good training for cessful ball playing. The boys listened y intently to these preliminary remarks, d were well prepared for what he had to later on.

"The universities are going to decide the war," he stated. That seemed puzzling at first. But when he explained that it required men of the highest skill to compound the explosives which would outclass those of an enemy the point was clear. Our great inventions and public works are the product of higher learning. It is not a matter of luck or magic. All this meant hard study and training of reasoning faculties.

If this is true for the material advantages of life, how much more is it true of life itself? We need education for citizenship as well as for our professions. We need education to educate others in order that the world may make progress. Let us encourage the boys to stay in school, not get away from it.—*Onward.*

—•—

WHERE ABSOLUTISM IS BEST

No one in his good senses believes in an absolute monarchy. Russia and Turkey have a wretched government, while the prime minister of England is really the president of the British nation and the German emperor has hardly more power than our president. To obtain grants of freedom from sovereigns, such as the Magna Charta and the Bill of Rights in the case of England, there was sometimes open war between king and people. The people are entitled to constitutions and representation, or the ruler would have all the say about the spending of the taxes that the people are compelled to pay.

As Americans we are proud of our constitution and free form of government. As Christians, however, we need no constitution to enjoy freedom in the Kingdom of God. Many a one has his constitution even in the Kingdom of God; that is, he does not permit the Lord to override his customs and ways. Though it is easy to find for every duty a "Thus saith the Lord," he wants to be his own prime minister and to tone down the sternness of God's commands and the severity of Christian duty.

All this will not work. Christ must be absolute king and we absolute slaves to be free. If we mean to interfere in the government of Christ over our life, we make selfishness our law, and that is slavery and our undoing.—*Lutheran Youth.*

—•—

Don't expect the preacher to save your soul. He is more than willing to help you; but you must be willing to help him to help you.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and Her Young People

REV. LUTHER M. KUHNS, EDITOR,
Omaha, Nebraska.
E. F. EILERT, PUBLISHER,
New York,
—with—

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J. M. REYNOLDS, Valatie, N. Y.
A. T. MICHLER, Philadelphia, Pa.

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Editorial

A NEW YEAR HYMN

Let it be new in holy things—
New faith, new love, new zeal;
New in more constant prayer, which brings
God's blessing for its seal.

New in more full supplies of grace,
Which God, if asked, will give;
New strength to run the Christian race,
And to God's glory live.

Then should this year be thus begun,
And ended in God's fear,
We shall confess when it is done,
It was a happy year.

ONWARD—A NEW YEAR WISH

Your purposes, whether old or new, at this time are up for consideration. Reflection upon the past year's efforts and upon the new year's plans are crowded into a limited measure of time.

With all its possibilities, a review of the old year brings conscious failures. Many things have been left undone which might have been done. Opportunities have been neglected. We might have done better. The review of the past enforces the truth that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Surely in the old year God has been good to us as individuals, as a Church, as a nation. We should be thankful for past mercies at His hands and fittingly express our gratitude.

A new year is beginning. A new purpose in life is the privilege accorded. The purpose of the new year should be neither frivolous nor selfish. For greater earnestness in our work, for a closer walk with God, for a missionary spirit, for strength of will and energy to encourage all with whom we come in contact by our words and deeds, and by our walk and conversation to show forth Christ winningly to others might well be our new year prayer.

Onward must be the slogan for this new year.

If the old year, to which we bade farewell with feelings of sadness, has been spent in thankfulness, prayerfulness and work, then the new year we welcome, as a new found friend, will have its blessings and rewards. Like the successful general we may not stop long to look over the dead past. We must press onward toward the prize, determined our activities shall be greater, our joys more gladsome, our home brighter, our thoughts purer, our conversation more refined, our faith stronger, our hopes more assured, our love more constant, and our lives more truly Christian. With this purpose the new year will indeed be blessed.

OUR DAILY BIBLE READINGS

With each week's Topic there is a series of daily Bible readings. These Scripture readings are selected with care. The Committee have made no haphazard choice of passages to be read.

These Bible readings are systematic. There is a plan and purpose in them. They are made to conform to a purpose.

One of the objects is to secure an edifying scheme of Bible Readings; to offer them as suggestions to any who desire such

ourse without having personally to ar-
ge the readings, and to have the lessons
provided for in advance. To know there
a regular course is to many exceedingly
pful.

One of the great purposes of this Re-
mation Anniversary year should be to
mote Bible study among our people. The
toration of popular Bible reading by our
ple, especially our young people, would
ve one of the greatest benefits of this
ilee year. The daily Bible readings of
Luther League are not designed for
ical study. Their purpose is popular.
e aim is devotional.

eaguers will find the passages of Scrip-
e selected throw sidelights upon the
ic illuminating and illustrating the
me. They are not intended for use as a
tor says his League uses them, that is,
reference texts to be read in the devo-
al meeting. They are for private use
ome. They are for such illustration in
ussing the topic as will interpret Scrip-
e with Scripture. They are not in-
ed simply for Bible references in League
tings, even though chosen to throw
t on the Topic. They are meant for a
e personal use.

method may suggest and secure this
e specific purpose.

ne of our pastors in his parish paper
nts these two prayers from our Lutheran
ice book to be said, one before and the
r after using the Daily Bible Readings.
his is the prayer "for grace to receive
word" to be offered before reading the
e:

Blessed Lord, Who hast caused all Holy
ptures to be written for our learning:
t that we may in such wise hear them,
, mark, learn and inwardly digest
n, that by patience and comfort of Thy
y Word we may embrace, and ever hold
the blessed hope of everlasting life,
h Thou hast given us in our Saviour,
s Christ. Amen."

his is the prayer "for the Holy Spirit"
e said after reading the Bible:

Almighty and everlasting God, who of
great mercy in Jesus Christ, Thy Son,
grant us forgiveness of sin, and all
gs pertaining to life and godliness:
nt us, we beseech Thee, Thy Holy Spirit,
He may so rule our hearts that we,
g ever mindful of Thy fatherly mercy,
may strive to mortify the flesh, and to overcome the world; and serving Thee in holiness and pureness of living may give Thee continual thanks for all Thy goodness through Jesus Christ, Thy Son, our Lord. Amen."

This is looking in the right direction. It is the direction that is in harmony with the main purpose of the Luther League Daily Bible Readings. Daily systematic popular Bible Reading by each member of the Luther League is the real aim. No greater achievement can be accomplished in the Quadri-Centennial than to enlist the mighty army of Luther Leaguers as daily Bible readers.

"ON ACCOUNT OF THE WAR"

We do not want to, but we must increase the price of the REVIEW. It is on account of the war. We have been putting it off as long as we could, but on January 1, 1917, the price of the REVIEW is increased to 60 cents. This effects and annuls all old club subscription rates. The increased cost of paper compels this. Paper manufacturers have increased the cost of all kinds of paper.

Many book publishers and many periodicals have been forced by the raise in price of paper to increase the price of their books and periodicals.

It is not advisable to reduce the size of the paper. Its present size barely meets the demands upon it by the League. The only thing that remains to do is to increase the price of the REVIEW.

This increase in price also applies of necessity to the *Luther League Topics*. We must increase the price of these to twenty cents.

Neither the LUTHER LEAGUE REVIEW nor the *Luther League Topics* has a sinking fund. Subscriptions and advertisements, that is the money received from them, has gone into the paper for the express purpose of maintaining its standard of usefulness and attractiveness.

All we can do to meet the situation is to advance the subscription price enough to pay the paper bill. This explanation of the necessity laid upon us is given our subscribers and we believe they will cheerfully acquiesce. No paper has a more loyal set of subscribers, and we are satisfied they will co-operate.

General Secretary's Letter

ANOTHER Christmas has come! May we carry its hope, its cheer, its sunshine, its happiness with us into the New Year!

When this letter reaches you the old year will have become a memory and the new year, all untried, will be before you. May it be A VERY GLAD NEW YEAR TO YOU, and it will be if in shadow and in darkness, if in storm and in tempest, if in trial and in difficulty, if in grief and in sadness, as well as in sunshine and in light, in clear and in calm, in facility and in ease, in joy and in gladness, you will put your trust in the Lord and engage in His service: For the life that is sharing in the interests, the welfare, and the happiness of others is the one that is continually expanding in beauty and in power and, therefore, in happiness and gladness.

The functions of the Luther League are many, but summed up in one sentence they read: a training school for service to the Lord, His Church and the world. The Jubilee Fund Campaign is on. Every organization that we have visited, whether local, district or State, has enthusiastically entered into its spirit and we believe it will mean much in the life of the Luther League movement in the years before us.

In some places we found misunderstandings which we will endeavor to explain away at this time, lest a similar one exists elsewhere. When the Fund was launched by the Luther League of America it was not the intention that the equivalent of twenty-five cents per member was to be taken from the treasuries of the local leagues, but that each member should make a JUBILEE OFFERING of twenty-five cents to the Luther League of America, the same to be transmitted through his local league. The *State League Bulletin*, the official paper of the Luther League of Pennsylvania, will issue a special number devoted entirely to the interests of the Jubilee Fund. We respectfully suggest this to others.

The Philadelphia District recently held a very successful convention, the chief features of which were simultaneous conferences for pastors, junior workers, officers and committeemen.

Prof. H. G. Deininger presented an admirable paper on "the value of conventions and the Rev. H. R. Gold, executive secretary of the Joint Quadricentennial Committee, delivered an address entitled "The part of the Luther League in the Quadricentennial Celebration." We trust to see both of these addresses appear at some future time in the REVIEW.

It was the privilege of your General Secretary to be one of the speakers at the mass meeting of the Phillipsburg-Easton Churches to open the Jubilee Year. The District of Northern New Jersey met in East Orange in one of the most successful conventions in their history. Committees were appointed to draft a new constitution, provide for the collection of the Jubilee Fund and the introducing of the Special Quadricentennial Reading Course of the Luther League of America among their locals.

Your secretary was privileged to speak in behalf of the Luther League movement to the Maryland Synod at its convention in Baltimore.

The Allentown Northeastern, Pittsburgh, Upper Lehigh and York Districts of the Luther League of Pennsylvania have all recently held successful conventions.

Conferences have been features of all the programs and have proved very helpful. The Luther League enters the new year more auspiciously than ever in its history. Let us heed the admonition of the Apostle and forget the things which are behind and press on to those which are before and make this Jubilee Year a notable one in our history.

"Don't grieve for the old year, friend,
As opportunities lost you view,
Our Father in Heaven knoweth
The things you have tried to do;
For love of His Son, Christ Jesus,
The Bethlehem Babe so dear,
He'll let you begin all over,
When dawneth the bright New Year."

Yours for a telling year,

HARRY HODGES,
General Secretary.

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Our Churches and Institutions

n Some of Our Large Cities

EW YORK

—The Church of the Atonement, 140th street nd Edgecombe avenue, Rev. F. H. Knubel, . D., pastor, celebrated its twentieth anniverary with a splendid jubilee service on Sunday, ecember 3. Rev. M. J. Kline, D. D., of Alona, Pa., preached the anniversary sermon in ae morning, and in the evening nearly the enire congregation participated in the comunion. The offerings of the day, amounting about $400, were given as a thank offering r benevolent purposes. The Church, which is alued at nearly $200,000, is free of debt, and s membership of over 600 and a Sunday chool of 800 are an enthusiastic and devoted and of Christian workers. Dr. Knubel has een the pastor since the beginning, and Mr. . F. Eilert has been a member of the Church oard continuously for twenty years.

—Bethany Church, in the Bronx, has called its pastor Rev. Gruver, a recent graduate of ettysburg Theological Seminary.

—A union Reformation service was held at t. Paul's Church, West 123d street, Rev. F. H. asch, pastor, on October 29. Rev. A. Steimle, . D., delivered the address.

HICAGO

—Grace Church has called as its pastor Rev. M. Heilman, now pastor of St. Matthew's hurch, Hanover, Pa.

—Ground for the new edifice of Unity urch, Rev. D. A. Davy, pastor, was broken November 5.

TTSBURGH

—The Pittsburgh Inner Mission Society, in operation with the local Lutheran Women's ague and representatives from the Luther agues, gave a reception November 13 at the otel Schenley to the Lutheran students enled in the educational institutions of the y. The attendance and enthusiasm were st encouraging. Plans are being made for a rmanent Lutheran student organization for ser fellowship, and a second meeting is being anged.

LTIMORE

—Rev. William E. Brown has resigned the storate of the Church of the Reformation to cept a call from the Fourth Church, Springld, Ohio.

FFALO

—Rev. Frank E. Jensen has resigned as pas of Parkside Church and accepted a call to e First Church, Washington, Pa.

YORK

—Rev. Herman Henry Walker, D.D., pastor of St. John's Church, celebrated the fiftieth anniversary of his ordination November 26. During his pastorate of St. John's Church nine young men of the congregation have entered the Gospel ministry. All of these men are graduates of the parochial school.

TRENTON

—Grace Church, Rev. Charles W. Deihl, pastor, reconsecrated its renovated and redecorated church building November 26.

GENERAL

—At a special meeting of the New York Ministerium, held at Utica, October 25, it was decided to remove Wagner College from Rochester to Staten Island, N. Y.

—To their already numerous gifts to the various benevolence work of our Church, Mr. and Mrs. M. W. Harroway, of Richmondville, N. Y., have recently added these: $2,000 to Home Missions, $2,000 to Church Extension, $2,000 to Foreign Mission, $2,000 to Board of Education, and $5,000 for the fund for the girl's dormitory at Hartwick Seminary.

—Hon. Curtis Newell Gregg, of Greensburg, whom Luther Leaguers remember for his eloquent address at the Albany National Convention in 1912, spoke at a recent union Lutheran mass meeting at Saltsburg, Pa., on "Luther, a Political Leader."

—Miss Christina E. Shill, who died recently at Palatine Bridge, N. Y., bequeathed a one-third interest in a sixty-nine acre farm to the New York Synod, "To be by it appropriated to religious, charitable or missionary purposes."

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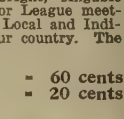

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Luther League

END IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

OFFICERS

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NEW YORK

NEW YORK CITY DISTRICT

—St. Thomas Lutheran Church, Rev. A. J. Traver, pastor, has recently organized a League of thirty-five active members. A social meeting on November 8 was given over to a lively athletic (?) contest between three parts of the League. Each third represented a well known college. Mr. Heinsohn, a former member of St. John's Social Union, is the president.

ALBANY AND SUSQUEHANNA DISTRICT

—Headed by members of the Luther League of St. John's Church, an effort is being made to revive the annual Luther League dinner in Albany.

—The annual meeting of the Luther League of St. John's Church, Albany, was held November 16, 1916. The financial secretary's report showed that the membership is 582. The treasurer's report showed receipts for the year $693.04, expenses $571.85. The following officers were elected: President, Mr. William Eck; vice-president, Rev. Y. Brandt; recording secretary, Mrs. J. C. Collings; financial secretary, Mr. G. Kronan; treasurer, Mr. P. Kinne; corresponding secretary, Miss R. Doeringer; pianist, Miss B. Finke.

Members of the League act as ushers at the Sunday evening services; see that the Church altar is supplied with flowers each Sunday, which are later distributed to the sick members of the League and congregation and see that the Church organ is kept in proper condition.

PENNSYLVANIA

PHILADELPHIA DISTRICT

—The Bethlehem Luther League of Philadelphia held its annual election of officers on the second Tuesday of October, resulting as follows: President, Mr. Herman C. Fromuth, Jr.; vice-president, Mr. Edward Sul; secretary, Miss Gertrude L. Krauter; treasurer, Mr. Carl L. Fromuth; corresponding secretary, Miss Florence J. Fuller; pianist, Miss Dorothy A. Lutz. New interest has been shown this fall, especially among the younger members. The past year showed a gain of several new members. The meetings are held the first Tuesday and Fourth Monday of each month, and the attendance is generally good.

—Reports from the thirty-three societies in this district show a total membership of 1,003, with contributions during the year of $357.72 for benevolence and $742.53 for their own local use.

UPPER LEHIGH VALLEY DISTRICT

—The forty-second semi-annual convention of the Upper Lehigh Valley District Luther League opened at Hazleton, Pa., Thursday, November 9, 1916, at Christ Lutheran Church, Hazleton, Pa., the opening service being conducted by Rev. W. H. Burke, pastor of Grace Church, Lehighton, Pa. The president of the Hazleton League gave the convention a hearty welcome to the Church and the city. The district president, Ellis Stauffer, responded, and said that he thought the best proof of what the convention thought of Hazleton's hospitality was the fact that this convention was the largest in a number of years. The president presented his report, which showed that all the local Leagues were paid up with all dues. He urged the District League to raise $200, which is its share of the Reformation Jubilee Fund of the Luther League of America. The convention later ratified this proposal.

Of the sixteen local Leagues all but three reported. The work reported done was very encouraging and covered all the lines of legitimate Luther League activity.

The delegates to the State and National conventions then presented their reports. The delegates had dinner in the social rooms of the church.

The second session opened at 2 o'clock with devotional services by Rev. Reicher, of Packerton, Pa.

Upon the committee's recommendation the following from the president's report was adopted:

Since the Jubilee Year of the Reformation began October 31, 1916, we hereby recommend that the executive committee have Reformation topics presented at the next two conventions; and that the next fall convention be held in a place which would otherwise have no large Reformation anniversary celebration.

We rejoice that all of the local Leagues stand square in regard to their dues and hope they will all be encouraged to continue in this excellent position.

We recommend that, since this is the jubilee year of the Reformation, and the Luther League of America has established a fund to help in bringing about a suitable celebration of the same, and to remove the debt which the said organization has been burdened with, this district raise a twenty-five cent (25) per capita tax besides regular dues so our district may contribute its full share for this work. This tax to be paid as soon as possible.

The zeal and loyalty of our president have done much to increase the efficiency of this district League, and we hereby commend him for his great enthusiasm and earnest prosecution of the work.

The convention then tendered the people and League of Christ Church a vote of thanks for their hearty hospitality.

On an invitation given by Rev. Barr they decided to hold their next convention at Weatherly, Pa.

A telegram was received from the York District Convention, also in session, and a reply was ordered sent immediately.

The topic of the convention, "The Luther League Accomplishing Its Objectives," was taken up and the first discussion on the educational side was presented by Rev. Barr, of Weatherly. He said, "The spread of the knowledge of Lutheranism is one of the great objectives of the Luther League. The State and National Leagues have supplied us with tools innumerable, such as the Luther League Topics, books, reading courses, tracts, and many other things which we should take up and use as weapons. We should instill into the minds of our people a true knowledge of Lutheranism and the ideas and principles of the Reformation. We should not be braggarts but we should be prepared to defend Lutheranism as the true Reformation, for in the coming year many will

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se up with false views and entangling ques-ons and we must be prepared to meet them. he celebrations of other churches in this year nfirm the truth of our reformation. We must ucate ourselves for in this as well as in all her things in this country we must assume rsonal responsibility."

The spiritual side was presented by the Sum-it Hill League. In this discussion it was ged that Church and Sunday school attend-ce are needed to be true Lutherans, for the ther League is merely one of the branches the Church's educational department and can-t take the place of the other regular services. Rev. Burke spoke on the necessity of having e proper kind of hymns, for, said he, "the mns should be those that we can pray; that ve us to better thoughts; and teach us of d, His wondrous works and love."

The social side of the topic was presented by e White Haven League. The substance of e paper follows: "The Luther League is a ial institution and the best place for our ung people to get together, and were this e only end it would serve a very useful pur-se; but we must not confine our sociability to e meetings alone; we must carry our spirit of ristian fellowship out into the world, and ough we may not see it, yet we will be work-g a mighty work for God's Kingdom if we just this."

The president announced that as he would leaving the district inside of a week and uld be away for the winter, the vice-presi-t, Mr. Mahler, would take charge of the cutive duties in the lower end and Mr. end in the upper end.

The credential committee announced a total ollment of seventy at the convention.

Several new Junior Leagues were received membership, making a total of seven Junior gues now in the district.

The convention adjourned for the afternoon the delegates visited the City Hall and lic Library and other buildings in the city.

The evening session opened with devotional ice by Rev. Frederick, the new pastor of Audenried-Beaver-Meadow charge.

Miss Minnie Wiegand read an interesting rt story on Luther League Service.

The address of the evening was delivered by . Mearig, of New Holland, Pa. He spoke he subject, "The Luther League a Training ol for Service." His address was full of dents and stories which set out the main ts. He showed the relation of God to man of man to man, and then showed us ways which we can accomplish the duties and ob-tions that are ours.

An offering was taken at each session, the eeds of which were used to buy coal for Good Shepherd Home at Allentown, Pa.

The delegates were entertained in the social ns of the church.

This convention was, altogether, one of the the district League ever held.

—Miss Christina Steckroth, a member of the her League of Christ Lutheran Church, leton, and active worker in all departments he church, has entered the Mary J. Drexel ol, at Philadelphia, to become a deaconess.

CASTER DISTRICT

—The Lancaster District Luther League held twenty-second annual convention in Zion's rch, Hummelstown, Pa., November 15. The or, Rev. H. S. Garnes, conducted the open-service. Dr. C. Elvin Haupt struck the spiritual keynote, basing it upon Matt. 17:4. Mrs. Niles, of Christ Church, Hummelstown, delivered the address of welcome; Rev. I. W. Smith responded. Mr. John M. Fry, president, urged the organization of sectional rallies and of Junior Leagues, also the hearty support of the State and national organizations. The Senior Leagues in the district number 1,059 and the Junior 515. The officers elected are as follows: President, Mr. J. M. Fry, Ephrata; vice-president, Mr. William M. Mearig, New Holland; recording secretary, Miss Irene Gable, Lancaster; corresponding secretary, Miss Maud S. Trabert, Lebanon; treasurer, Mr. M. L. Weidman; statistician, Mr. Charles B. Brady, Lancaster. Rev. A. E. Youse and Rev. P. George Sieger delivered addresses on the theme of "Education from the Point of View of the Senior and Junior Leagues." Rev. G. W. Genszler and Rev. J. H. Strenge answered questions on the scope of the League and use of the League hymnal. Mr. W. M. Mearig reported the recent State and National conventions. It was resolved to publish a digest of proceedings, to hold local rallies, and that a per capita offering of 25 cents per member be raised by the League. The evening address was delivered by Rev. L. C. Manges, D. D., of Harrisburg, upon "The Working Keynote of the League."

YORK DISTRICT

—The twenty-second annual convention of the York District Luther League was held in Christ Lutheran Church, Spry, November 9.

The morning session was devoted to business and reports. Mrs. M. Haller Frey reported on the State Convention, and Miss Stella J. Schaeffer about the National Convention.

A RELIC OF MARTIN LUTHER

Showing the room in Wartburg Castle (Germany) in which Martin Luther translated the New Testament. This is considered one of the most interesting subjects to Lutherans that has ever been offered. All the furniture, the pictures on the wall of Luther's father and mother, the old but quaint porcelain stove, the mullioned windows with the sunlight streaming through and much of Luther's handwriting on the walls are plainly shown. We are the sole and exclusive owners of the original engraving (which is almost 250 years old) and from this we have had reproduced by one of the best engraving firms a limited number of copies. Size, 14 x 18 inches. A copy of this valuable and historic engraving should be in every Lutheran household, pastor's study, assembly room and especially in every

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Following the recommendations of the executive committee it was decided to change the date of the annual convention from the spring to the fall of the year; that the district League make arrangements to properly celebrate the Quadri-Centennial of the Reformation and that in line with the resolution of the national organization a jubilee fund of $500 be raised by the district before July 1, 1917. An innovation to the convention was an exhibit by the literature committee of the various Lutheran publications and magazines and of the work in the various mission fields and by the different boards of the Church. The system of representation was also changed from two delegates and the pastor from each society to one delegate for every ten active members and the postor from each society.

At the afternoon session a conference on "Luther League Activities" was conducted by Mr. Lucien C. Peeling, York. There was also a conference on "Inactive Members and Poor Meeting—How to Cure Them," conducted by Rev. J. I. Hummer, Seven Valley, and one on "Local Leagues Co-operating in District Work —How?" led by Rev. G. W. Millar, Wrightsville. The suggestions brought out by these conferences were helpful and to the point. Matters of vital importance to "Junior Work" were brought out in the Junior conference, conducted by Miss Stella R. Givens, York.

The evening address was delivered by Rev. L. C. Manges, D. D., pastor of Memorial Lutheran Church, Harrisburg, to an audience which taxed the capacity of the Church. Rev. Manges delivered a forceful address in which he inspired the hearts of his hearers with a deeper and firmer devotion to Jesus Christ and the Lutheran Church. Music was furnished by Christ Church Choir and a trio of ladies from Dallastown.

Nearly 125 delegates and visitors were enrolled and the convention was one of the most successful the York District League has held. The following officers were elected for the coming year: President, Mr. William H. Menges, Menges' Mills; vice-president, Mr. John Miller, Glen Rock; treasurer, John L. R. Schiding, York; statistician, Miss Louise Hoffman, York, and secretary, Miss Stella J. Schaeffer, York.

GREENSBURG DISTRICT

—The Greensburg District Luther League has announced as its special feature for celebrating the Quadri-Centennial of the Reformation a course of lectures through which it is intended to raise a memorial fund. These lectures are as follows: "Europe Prior to the Reformation," Rev. Theo. Buch; "Luther, the Man," Charles K. McCreary, Esq.; "Luther, the Monk" (illustrated), Rev. W. E. Bauer; "Reformation Principles" (illustrated), Rev. G. C. Rees; "Gustavus Adolphus" (illustrated), Rev. L. J. Baker; "The Reformation in England," Mr. A. Frank Landis; "Zwingli," Prof. J. B. Geissinger; "Calvin," Rev. H. D. Whitteker; "The Banner of Our Church," Rev. E. O. Graham; "The Effect of the Reformation on Rome," Rev. F. E. Stough; "The Reformation and Present Day Civilization," Rev. E. H. Daugherty; "Across the Centuries," Rev. C. P. McLaughlin, D. D.; "The Church of the Reformation—The Apostolic Church," Rev. G. W. Spiggle.

PITTSBURGH DISTRICT

—The Junior League of the First Lutheran Church, Washington, recently elected the following officers: President, Truman Clark; vice-president, Virginia Blond; secretary, Bertha Dulaney; treasurer, Edgar Clark; organist, Lillian Schimmack; assistant organist, Charles Baumberger. Mrs. Maud Hootman is the superintendent of the League.

MARYLAND

BALTIMORE DISTRICT

—A rally meeting of this district was held on November 14 in the Third Lutheran Church, Rev. S. J. McDowell, D. D., pastor. The speaker was Rev. Marion J. Kline, D. D., of Altoona, Pa., on "Luther and Other Reformers."

WEST VIRGINIA

WHEELING DISTRICT

—Rev. G. W. Critchlow delivered the principal address at the recent convention of this district League held in St. John's Church, Martins Ferry, October 26. The officers elected are: President, John Metzger; vice-president, Miss Lena Myer; recording secretary, Miss Lena Ebeling; corresponding secretary, Mrs. Drummond; treasurer, Earl Schepp.

Rev. H. A. Kunkle, of Fairmont, was also one of the speakers.

The district decided to make formal application for admission into the Luther League of America, and is also considering fostering plans looking to the organization of a West Virginia State League.

The next convention will be held in St. James' Church, Wheeling, Rev. A. W. Werder, pastor, in May, 1917.

OHIO

SPRINGFIELD DISTRICT

—Under the auspices of the executive committee of the Springfield District Luther League there is being held a local rally in each League of the district. On October 8 the first rally was held in Calvary Luther League, Springfield, and since that a rally has been held at St. Luke Luther League, Springfield. On November 19 the third rally was held at Trinity Luther League. This League has been organized but a short time and the church of which it is a part is a mission church. At this rally this organization joined the Springfield District and Ohio State organizations. The three speakers of this rally were: Earl H. Courter, under whose direction the rallies are held, whose subject was "The Luther League, Its Origin, Character and Work"; Homer Leonard, of Wittenberg College, who gave a short talk on "The Missionary Work of the Luther League," and Grover Illgen, president of the Springfield District, who presented the matter of joining the district and State organizations. Paul E. Bishops, of Wittenberg College Glee Club, sang the offertory. The results of the rallies so far have been very satisfactory

SCIOTA VALLEY DISTRICT

—The sixth annual convention of the Scioto Valley District Luther League was held on Friday, December 1, 1916, in St. Peter's Church, of Amanda, Rev. H. C. Getter, pastor. The opening service was conducted by Rev. J. A. Langhbaum, of Chillicothe. The convention sermon was preached by Rev. A. J. Holl, of Columbus. At the afternoon session a paper on "The Pleasure of Luther League Work" was read by Miss Georgia Morris, of Chillicothe. "Our Luther League Topics; an Appreciation," by Miss Evelyn Byers, of Columbus. Rev. E. F. Ritter, of Lancaster, gave an address on "The Pastor's Relation to the League."

The address of the evening, "The Trial of e Christ," was given by Prof. C. L. Martzolff, io University, Athens.

VENTH DISTRICT

—A conference of the Seventh District Luther ague was held in Grace Church, Dayton, Oc- er 29. At the afternoon session a paper was d by Miss Hoffman on "The Conscientious ther Leaguer." This was followed by a nd table.

Rev. Prof. L. S. Keyser spoke in the evening "The Luther League as an Educational rce in the Church," followed by a talk on he Luther League a Witness for Christ," by v. E. Clyde Xander.

The Seventh District has been organized for y a short time but is rapidly growing more lous and enthusiastic in its work.

ILLINOIS

CAGO DISTRICT

—The Luther League of Immanuel Church, cago, is conducting a lecture course this win- The first lecture was delivered on October by Hon. Harry Olson, chief judge of the nicipal Court, on "The Municipal Court."

—The Luther League of Wicker Park rch, Chicago, Rev. A. C. Anda, pastor, has sented to the church two new clergy seats, ch were consecrated on October 22.

—Rev. T. B. Uber, of Princeton, has organ- a boys' Luther League with an enrollment rty.

TEXAS

—At the second annual election on October the following officers of the Luther League Trinity Lutheran Church, Victoria, Rev. A. Sievert, pastor, were elected: President, s Minnie Hofmann; vice-president, Mr. G. Schoenvogel; secretary, Miss Agnes er; treasurer, Mr. Otto O'Braun.

MINNESOTA

N CITY DISTRICT

The Twin City District Luther League its twenty-ninth annual convention in the field Lutheran Church, Richfield, Rev. A. es Haupt, pastor, on November 12 and 13. sessions were held, Sunday afternoon at 3 ., and Monday evening at 8.15. The main ess was given by the Rev. O. H. Sletten, or of Our Saviour's Church, Minneapolis. subject was "The Heart of Life." Two esting papers were given entitled "Why ld the Luther League Be Interested in the iri-Centennial," by Miss Ina Noreland, of emer Luther League, and "How Should er Leagues Celebrate the Quadri-Centen- " by Miss Pearl Abrahamson, of St. 's Luther League, both of Minneapolis. discussion on these two papers was lead by Fred Stott, of Reformation Luther League, Paul.

he treasurer's report showed that the treas- is in good condition. The following items adopted: That the Twin City District er League should hold two conventions a the spring convention to have one session and the fall convention, as it now is, with sessions. That no one should hold office nore than the term of two years.

motion was made to pay the balance in the ury to the National Treasury, but the er was postponed till the spring convention. Rev. C. J. Rockey and Dr. George H. ert reported the national convention. The next convention will be held at the Faith English Lutheran Church, Rev. Charles L. Grant, pastor, St. Paul. The officers elected for the ensuing year are: President, Mr. Earl Neilsen, Richfield; recording secretary, Miss Hazel Hector, St. Mark's, Minneapolis; corresponding secretary, Miss Ruth Johnson, Holy Communion, Minneapolis; treasurer, Otto Johnson, Reformation, St. Paul. Rev. A. James Haupt and Rev. H. L. Bosserman, additional members of the executive committee.

WISCONSIN

—The Milwaukee District Luther League, composed of the Luther Leagues of the Churches of the Redeemer, Epiphany, Reformation, Lake Park and Resurrection, held their fall rally in the Church of the Epiphany, November 9. Rev. C. A. Naumann, Church of the Reformation, was the speaker of the evening. The rally was followed by a social hour in the church parlors, with songs and recitations.

Reformation League was awarded the banner for having the largest number of young people in attendance at the rally.

CALIFORNIA

SAN FRANCISCO

—Under date of December 6, Rev. J. R. Braeuer, Ph. D., pastor of the First Church, San Francisco, writes as follows: "On December 3, Rev. Luther M. Kuhns, the Literature Secretary, occupied the pulpit of our First Lutheran Church in San Francisco. It was the first time in history a transcontinental presentation by an official on the aims and scope of Luther League work was enjoyed here. Isolated by mountain walls, we were unable to relate the Luther League to terms of national or international significance; our conception was provincial. By eloquence of speech and kind personal touch, the Literature Secretary painted a vision on our Pacific horizon which will some day come to its meridian. The visit was eminently worth while."

OREGON-WASHINGTON

—There has been organized on this territory a Federated Luther League with the special purpose of promoting the Reformation celebration. The Columbia District League, the Columbia Conference Augustana Luther League, the Pacific Lutheran Young People's Society, the Ohio Synod Young People's Society, and the young people of the Danish Church are co-operating with the State League in this effort.

INDIA

—Statistics recently received from the India mission field show four Luther Leagues in connection with Rajahmundry churches, one in Peddapur, two at Rajahmundry and the Dowlaishwaram League. The total membership of these Leagues is about 225. As three of these Leagues are located at the educational centres, Peddapur and Rajahmundry, and are composed partly of the students, many of the future native ministers and lay church workers will come out of these Leagues. The outlook for the League in this field is said to be very promising. The report closes with the following greeting: The Luther League members of St. Paul's Church herewith send their sincere greetings to the League's founder, F. W. Wackernagel, and to the fellow Luther League members in America.

BOOK REVIEWS

"Questions and Answers Concerning the Individual, the Church and God"; Rev. George C. Loos, East Orange, N. J.; 10 cents per dozen, 75 cents per 100, postpaid.

This eight page pamphlet is a popular modern statement of Reformation truths in compact form, especially timely during the Quadri-Centennial Jubilee. It will prove serviceable to pastors calling on strangers who desire information about the Church. For parish workers, house-to-house visitors, every member canvassers, and for the laymen in conversation with other men, it will serve as a vest pocket companion.

R. F. Weidner, D.D., LL.D., by Rev. Prof. G. H. Gerberding, D.D., LL. D.; The Wartburg Press; Manila cover. Pp. 140. Illustrations. Price, $1.00 net. G. H. Gerberding, D.D., LL.D., Maywood, Ill.

This booklet, printed on excellent paper, and twelve point type, is convenient for handling and easily read.

It was our fortune to know Dr. Weidner. We are glad that Dr. Gerberding, who is so well qualified to write this booklet, has given us this character-sketch of one of the foremost educators in the Lutheran Church. The passing of Dr. Weidner was a loss to the cause of education. No man in the Lutheran Church stood higher in educational circles beyond our borders than he. In his class room, with a single sentence he could illuminate some abstruse point like lightning illuminating the dark night. The Chicago Seminary is a monument to this great man. Dr. Gerberding well says of him, "He saw to it that the school which was a creation of the General Council was solidly anchored on the Principles of Faith and Polity of that Body and that its future fidelity and soundness were safeguarded. When it came to laying out the curriculum of studies, Dr. Weidner took advanced ground. His curriculum contains all the basic theological disciplines taught in the older Lutheran seminaries. Dr. Weidner made a new departure when he insisted that graduation should not depend on the length of time spent in the seminary but on the mastering and the passing of examination on every subject required." Dr. Gerberding has fittingly dedicated this sketch of Dr. Weidner "to the Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois."

We are confident that those who knew Dr. Weidner will agree with this epitome of his character by Dr. Gerberding: "Dr. Weidner in his sphere was a truly great man. He did sometimes show the common weakness. He was set on carrying out his own views and desires. He did dislike to have his plans or purposes crossed. Sometimes he would become indignant when his views were opposed. But his indignation would soon subside. Then in the spirit of a Christian gentleman, he would confess if he had been unkind and would manfully beg pardon. This also is the mark of a great and good man. And for this reason those who were close to Dr. Weidner and who were sometimes hurt by him could not cease to love him. His kindness of heart was as big as the bulk of his body. He had an undercurrent of feeling as gentle and tender as a woman's." "Dr. Weidner was always true to his friends. His great heart made him capable of being a friend in the true sense and of drawing good men to himself in the bonds of true friendship." Every student of Chicago Seminary and every one of its graduates will want to own a copy of this interesting and instructive biography. In future editions we trust the text book style of heavy type in the body of the page as "Homiletic Review," page 32, will be omitted. The chapter "As One of His Students Saw Him" is by Paul H. Krauss. The chapter on "Loving Cup" is by L. W. Rupp, and Rev. Dr. Alfred Ramsey adds a colleague's tribute as the conclusion to the booklet.

"God's Minute." A book of 365 daily prayers, sixty seconds long for home worship; cloth; 384 pages, price 35 cents net. The Vir Publishing Company, 200 North 15th Street, Philadelphia, Pa.

Many Christian people desire a book more as a suggestive thought for family worship, and an inspiration to aid in devotion, than a calendar of prayers. This little volume has 365 prayers expressly written by eminent evangelical ministers and laymen. Each prayer is accompanied by a verse of Scripture. We note with pleasure many of our Lutheran pastors have contributed to this little volume. Among them may be mentioned: Charles P. Wiles, D.D.; C. Armand Miller, DD.; S. W. Herman, D.D.; President William A. Granville, LL.D.; President Charles G. Heckert, D.D.; S. P. Long, D.D.; L. B. Wolf, D.D.; S. S. Waltz, D.D., and others.

This little book will be convenient for many purposes and will be useful to our young people.

A RELIC OF MARTIN LUTHER

(*See page* 27.)

Dr. John A. W. Haas, D.D., LL.D., president of Muhlenberg College, in writing to the Eclipse Publishing Company, of Dayton, Ohio, says: "I have looked at your picture of 'Die Luther Zella' and think that it is a very excellent reproduction. I have shown it to a number of friends who believe it deserves to be widely spread."

Junior and Intermediate League

BY THE REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

We wish every member of our Leagues a ppy New Year. It will be a great year. e Lutheran Church will be heard from. l you make the year memorable by do- all you can to increase the number of ior and Intermediate Leagues? Go after boy of the 'teen age and organize a Boys' gue. Go after the girl and do the same her. Let this year be characterized by word—*action.* Let 1917 see a great kening among the young people of our rch. Such a result will be worthy of great Quadri-Centennial of the Re- mation.

"The Junior Topics"

The Winged Book.

ear Topic—There is a wonderful book now d in all parts of the earth as if it had had gs. The Bible is God's message and He ts all people to receive it. A mission is an nd and a missionary is one sent by God to y His message.

FEBRUARY 4.

ssionary Topic—"*The Living Word.*"
By Laura Wade Rice.

ripture Lesson—Hebrews 1:1-3, John 1:1-3 18, 2 Cor. 4:3, 4.

int of Contact—Have Junior write his on board. Why use capitals?

ader's Talk—How is *word* written in n 119; 105th verse? How is *word* written ohn 1:1? Why? Because now it means rson. We spoke of God's spoken and writ- words as His messengers; there is another —for a deaf person we must *act* them. The Jesus Christ came to earth because He the living Word. He came to tell, to *act,* e God's message, to keep God's *word* to by being the conqueror who should take sin and give eternal life. God gave Eve oken word; Jesus came to be the Word His name was the Lord Jesus Christ. remember what Lord means, Jesus means ur and Christ one chosen or set apart. e Lord Jesus Christ means "One who has ys lived, who makes Himself known to as one chosen to save them."

the Meeting—**"God had only one Son He was a missionary."* His mission or d was to save men. *The Lord Jesus to find those lost in the dark forest of nd lead them back to God their Father. boy Jesus acted His messages. He grew vor with God and the neighbors. He was terested in learning of and talking about Father's business that He forgot to go from the Temple. *God's business for and girls is learning His messages and act- them out. We come to church, Sunday l and Junior League to learn how. We study them in our Bible. *More holy rs were needed to keep Jesus' works and rom being forgotten. God the Holy Spirit down from heaven to live in their hearts elp them to do this. *Jesus taught twelve how to be His messengers. They learned words and acts by being with Him. *He them Matt. 28:18-20. They all obeyed but s. *No heathen can get rid of sin by making his body suffer. Only the death of Jesus on the cross can take away sin. We do right to show Him how much we thank Him for this. *Repeat Acts 4:10 and 12. *A missionary taught some heathen the commandments, but they still stole and lied. Then he told them how Jesus had died for them. With tears they promised, "We won't do those things any more. We did not know any one cared like that." All heathen need to know this, we need to remember it.

Prayer—Dear Lord Jesus Christ, help us to learn Thy messages and be Thy messengers. Amen.

Practical Suggestions—Print on manila paper —God had only one Son, etc. (italics). Print Mark 16:15. Print names of first messengers, apostles. Let Juniors tell Jesus' acts. Ask and plan how they can act His messages.

FEBRUARY 11.

"*The Boy Jesus*"
By Jane M. Truxal.

Scripture Lesson—Luke 2:41-51.

General Lesson—All boys and girls should obey their parents. The Bible says: "Children, obey your parents in the Lord, for this is right." The Fourth Commandment says: "Honor thy Father and thy Mother." Even the Lord Jesus was "subject unto his parents," that is he obeyed them.

Point of Contact—All Juniors should be found in the House of God on the Lord's Day when there is service. Boys and girls, as well as fathers and mothers and all older people, are God's children, and He expects them to come to His House on the Lord's Day. They should learn to love it as Jesus did when he was a boy on this earth.

The Story—Joseph and Mary, the parents of our Lord Jesus, lived at Nazareth, a small town in the northern part of Palestine, about fifty miles from Jerusalem, and each year they went up to Jerusalem to worship God in the Temple.

When Jesus was about twelve years old they went up to Jerusalem to keep the Feast of the Passover, and took Jesus with them, for when a Jewish boy was twelve he was called a "Son of the Law" and was then old enough to attend the services of the Temple. He was then a member of the Church just as our boys and girls become full members of the Church at confirmation.

When the Feast was ended the people began to leave the city for their homes. Joseph and Mary joined a company of friends who were going their way, but Jesus lingered in the Temple. Now His parents did not know this, but supposed Him to be somewhere in the company. After they had gone a day's journey Mary looked for her boy among their kinsfolks and acquaintances, but could not find Him. Much worried, she and Joseph turned back toward the city to search for Him. By and by on the third day, when they were in great sorrow, they found Him in the temple, sitting with the doctors, listening to them and asking them questions. No wonder Jesus was interested in these, for the Scriptures concerned Himself; it was God's word, and God was His Father.

Joseph and Mary were amazed. Mary rebuked Jesus, saying: "Son, why hast Thou thus dealt with us? Behold Thy father and I have sought Thee, sorrowing." Now Jesus had always been so obedient to her and His father, so kind and gentle with everybody, that she was

ach star marks a reading for a Junior.

surprised that He would do anything to grieve them. Jesus answered her, and said: "How is it that ye sought Me? Wist ye not that I must be about My Father's business?" He was beginning to know why He was sent to the earth, and that it was time for Him to begin to do that work, but Joseph and Mary did not understand.

However, Jesus returned with His father and mother to Nazareth, and was obedient unto them; but Mary remembered His words, and pondered them in her heart.

To the Leader—Have Juniors appointed to read beforehand and tell the stories of the following "Children of the Bible": Joseph, Moses, Miriam, Samuel, Joash, Jairus' Daughter.

FEBRUARY 18

"Luther Finds a Friend."

By Jane M. Truxal.

Scripture Lesson—I Peter 4:8-10.

General Lesson—Christians should not withhold their money or their talents, but should use them all for the Lord's work. The money we have belongs to God. He only lends it to us to use for Him, and He expects us to help His poor with it, and help send the Gospel to those who do not know Christ.

Point of Contact—Every boy and girl has possessions of some sort. How do we use them? Let us see to it that we use our money, time and gifts for the good of others and the spread of God's Kingdom.

The Story—Ursula Cotta was the wife of Conrad Cotta, an honorable and wealthy man who lived in Eisenach, Germany, more than four hundred years ago. Madame Cotta was a very good woman, very gentle and kind to every one, and was much loved by everybody. The children who knew her loved her dearly, and most of them called her Aunt Ursula.

In the year 1498 Martin Luther, then a lad of fifteen, went to Eisenach to attend school. Martin was very poor; his parents could not give him much money, and he was often obliged to go out in the streets and sing for a few pennies that people would give him, and he was sometimes very hungry. He belonged to a choir of boys at the School of St. George, which he attended. Madame Cotta heard him sing and liked his voice, and she also liked his devout manner and fervent prayers at the church.

One day when Martin and the rest of the choir boys were singing in the streets from door to door, and no one had given them anything, they came to the door of Conrad Cotta. Madam Ursula Cotta heard the boys sing. She recognized among them the clear ringing voice of Martin Luther. She at once went out and invited him into her kitchen. After giving him a good meal she sent him away with his wallet or purse full. After this she probably talked it over with her husband, Conrad Cotta, for a little while later Martin Luther went to live with the Cotta family, and remained there as a member of the family all the rest of the time he was at Eisenach. Then he was no longer cold or hungry or poor.

So Ursula Cotta helped in the great work of the Reformation because she assisted Martin Luther, the great Reformer. Perhaps, if it had not been for her and her husband, Martin might have become discouraged and left school and we might never have heard of him again. We do not know what great things we are doing sometimes when we help some poor boy or girl. Some poor boys grow up to be very great men who do great things for their country and their God.

To the Leader—Have some Junior read and tell the story of Dorcas and her work. Have another tell the story of Abraham's hospitality to the three men who came to his tent.

What is Jesus' idea of hospitality? Luke 14:12-14.

What was God's command to the Israelites? Lev. 19:10.

How did Joseph show hospitality? Gen. 43:31-34.

How did Martha entertain Jesus? Luke 10:38-42.

FEBRUARY 25

"How Juniors Can Keep Lent."

By Jane M. Truxal.

Scripture Lesson—Matt. 16:24-26.

General Lesson—As Christ bore the Cross for us, we should now take up our cross and follow him. We should not consider any service for Him too hard, for He died that we might be saved and live with Him in Heaven.

Point of Contact—If we could get all the riches, all the honor, all the fame, all the happiness in the world, they would not repay us for losing our souls. How much better it is to follow Christ here on earth, and love and serve Him, and deny ourselves of many things for His sake, and be rewarded in Heaven.

The Story—The word "Lent" is a Saxon word for spring. In our Lutheran Church we understand Lent as being the six weeks just before Easter, beginning on Ash Wednesday and ending on Easter. It is not just a time when the world awakes after a long winter, when the grass grows green, the flowers bloom and the birds sing; but it is the time when we begin to think about the suffering and death and resurrection of our Lord Jesus; when we look upon His sufferings and remember that He died for us, and we begin to think about our sins and are sorry and repent.

So the Church has set apart these forty days before Easter for its people to think and read about Christ's sufferings and death, and to go to church and hear the ministers preach about these things, so as to prepare them for the great festival of the Resurrection on Easter Day.

God always prepared his people for a great event, and the greater the event the greater the preparation. Moses was trained for forty years in the King's palace in Egypt. Then for forty years more he lived in the land of Midian in great hardship, before he was ready to lead the Children of Israel out of Egypt. The Children of Israel had to spend forty years wandering in the Wilderness to prepare them to enter the promised land. John the Baptist lived in the wilderness until he was ready to preach about Christ, and the Lord Jesus, after His baptism, was led out into the wilderness where He fasted for forty days before He began His work. As Moses, before receiving the Ten Commandments from God, fasted forty days and nights, so our Lord Jesus, before bringing the Gospel into the world, fasted forty days.

So we must follow His example; not that we are expected to deny ourselves of all food, but we should turn aside from our regular pleasures during Lent, and study and read and think about Jesus and His suffering and dying on the Cross for us, repent of our sins, attend church services and ask God to forgive us and make us fit to celebrate His Resurrection.

To the Leader—Have some Junior tell the story of Christ's temptation in the Wilderness and have another tell why the Israelites had to wander for forty years in the Wilderness of Sin.

cripture References—John 19:19; Matt. 32; Mark 15:21; Eph. 2:16; Phil. 2:8; 3:13.

"The Intermediate Topics"

FEBRUARY 4.

"Luther's Battle Hymn."

By Rev. C. M. Teufel.

cripture Lesson—Psalm 46.

eneral Truth—The Psalmist has phrased us the confidence which we ought have in and the many reasons for that confidence.

oint of Contact—Everybody, whether boy irl, likes to be strong. And every boy or likes to see people who are strong. But e of us are stronger in body than others. every boy is as strong as some other fel- And usually the weaker one likes to exer- so as to become strong. When this is ed then we feel we can take part in various etics. So it is in our souls. We must be ng in life so that we will do the right. All s are very weak, but Who is our strength? our God. He is our refuge and strength. n everything seems wrong and we are blue, mber Jesus is with us as our strength. er put into practise this lesson and out is experience wrote this wonderful battle n. Be sure to memorize it.

Lesson Development.

e are to deal further then with Luther's le Hymn which Luther wrote from his be- in the truths of this forty-sixth psalm. ther, too, had learned that God was his ge and strength. This he had learned in the ence of just as awful things as the Psalmist e about.

r when he knew the enemy's strength
old angry foe now means him deadly woe,
guile and great might are his dread arms
to fight—
arth is not his equal."

ther also remembered that
ighty stronghold is our God, a sure de-
fense and weapon
elps us free from every need which hath
us now o'ertaken."

en as Luther realized our weakness
n our own strength can naught be done
r loss were soon effected."
e believed
re fights for us the Proper One, by God
Himself elected.
you who frees us?
Christ Jesus—the Lord Sabaoth,
e is no other God:
hold the field of battle."

d as Luther beheld the number of evil's
s
"And were the world with devils filled,
All waiting to devour us."
e at once felt
l still succeed, so God hath willed,—
cannot overpower us:
Prince of this world to hell shall be hurled;
eeks to alarm but shall do us no harm;
smallest word can fell him."

times when great losses seemed near
troy they our life, goods, fame, child and
wife?"
ther was able to say
Word they still must let remain
for that have no merit;
He is with us on the plain, by His good
gifts and Spirit:
ll pass amain, they still no conquest gain,
ours is still the kingdom.'
th the Psalmist and Luther give us the same great facts about God so that we, too, can have their faith in the hard struggles that come to us in life.

Suggestive Hints.

Have some one sum up the points of opposition Luther mentions in his hymn.

Have another person sum up the sources of help and victory mentioned in the hymn.

How did Luther come to write his Battle Hymn?

The value of Battle Hymns in victory—see Gustavus Adolphus before the Battle of Leipzig.

Tell about the writing of the "Star-Spangled Banner."

FEBRUARY 11

"The Bible, a Wonderful Book."

By Rev. C. M. Teufel.

Scripture Lesson—2 Tim. 3:14-17.

General Truth—Truly the Bible is a wonderful book. As the divine revelation of God's will and His plan of redemption, it is most wonderful of all. In our brief Scripture lesson it is shown to be the Way of Salvation. It comes directly from God. It is the useful book in doctrines, reproof, correction and in instruction in righteousness. Its aim is nothing less than man's perfection and complete equipment for every good work.

Point of Contact—In the Lutheran Church every child is expected to have had the experience of Timothy. From a child, from parents, teachers and pastors has come a knowledge of the holy Scriptures.

Each individual should have a Bible. A big family Bible is not enough for a home. But to have a Bible and to possess it is a different matter.

The Bible is God's great text-book of Himself and what He wants us to know of eternal truths. Are we using it for personal devotion and information?

Lesson Development.

For what are the Scriptures so full of help? For doctrines or teachings which means not only the great statements of our faith but also as the great Rule-Book of life.

For Reproof—It shows clearly the mistakes of ourselves. It makes clear our sins. It is the great X-Ray. As Heb. 4:12 tells us its rays pierce very deeply and quickly.

For Correction—But the Bible is not a mere critic. Most anybody can pick out some flaws in another. But the Scriptures are the tonics of our lives. First showing the mistakes, faults and sins, they provide the remedy for removing and then for building up the soul and character.

For Instruction in Righteousness—True righteousness ought to be the aim of every one and certainly of every young Christian. We ought to hunger and thirst for it. But there may be a kind of righteousness that is not the kind God approves. To know the true righteousness, Scripture alone is the guide.

What is the purpose of Scripture? As wonderful as the Bible is, it has a great purpose. It is that "the man of God might be perfect, thoroughly finished unto every good work." To have all necessary things for doing every good work and making the child of God perfect is the aim through its teachings, its reproof, its corrections, and its instructions. Knowing this we can afford to let Scripture do with us as it wishes.

Who is the Author of this wonderful Book? God is directly its Author. We read "All Scriptures is given by inspiration." This really is

what makes the Bible THE wonderful Book. If it speaks to us of a teaching it is *always* true. If it rebukes us it is *always* to the point. If it corrects us we can depend that its correction is *always* right. If it instructs us, the way will *always* lead to righteousness.

Suggestive Hints.

Explain what is meant by "the Scriptures."

Papers—"The Example of Jesus in Storing-up Scripture." "The Fate of Some Who Thought Scriptures Mistaken."

Illustration—One day in the home of a devout Christian woman a young man carelessly laid another book on a Bible lying on the table. Quickly the woman reached forward and removed the other book. The young man noticing it said, "I see you are superstitious." "No," quickly came the reply, "only reverent."

FEBRUARY 18.

"The Death of Luther."

By Rev. Jerome M. Guss.

Scripture Lesson—II Tim. 4:6-18.

General Truth—With death before him, Paul the hero, is aware that he was faithful to Jesus and through faith believed he would give him eternal life in Heaven.

Point of Contact—How would you feel if you knew you were to die tomorrow? Would you be willing or would you become very much afraid? If you truly believe in and love Jesus, you could feel like Paul and Luther, who were not afraid to die.

Lesson Developed—Luther died at Eisleben, Germany, February 18, 1546, in his sixty-third year. During his last years he was harassed with heavy trials. Wearied with his daily toils, suffering severe pain and consequent bodily weakness, he often longed to die in peace.

His mission in Eisleben was to try to make peace between the Counts of Mansfield. The final agreement was at last completed, and signed by Martin Luther as a witness. The victory was won, and the brothers met as friends once more. At last the weary business was at an end, and Luther was ready to go home. But the exposures and hardships of the journey had been too much for the weakened frame. Early in the evening he complained of a heavy pressure on his chest. It was probably pneumonia. He was able to walk about for several hours but felt very restless and uncomfortable. He prayed frequently, and had a strong feeling that his end was near. About one o'clock he said, "O Lord God, how ill I am; alas, I think I shall remain here in Eisleben, where I was born and baptized." Friends and relatives were called in haste, to speed the tired warrior on his homeward way. Three times in quick succession he prayed, "Father, in Thy hands I commend my spirit, Thou hast delivered me, O faithful God." Then he became quiet, and closed his eyes. He was asked in a loud voice, "The faith, dear father, which you have taught, is it yours to the end?" Clearly and firmly rang out the answer, "Yes!" Then he turned upon his right side and went to sleep. His body was taken to Wittenberg and there buried in the Castle Church. Through the whole Evangelical Church the voice of lamentation was heard.

Suggestive Hints.

1. Luther's last work was to be a peace maker, as his life work had been to be a faithful messenger of the Prince of Peace. 2. Luther was lamented as a prophet of Germany, as an Elijah who had overthrown idolatry and had re-established the pure word of God. 3. As Elisha called out to Elijah, Melanchthon called to him: "Alas, departed are the chariot and the horsemen of Israel!" 4. Like Paul, Luther fought a good fight, kept the faith and received the crown of life.

FEBRUARY 25

"What the Lord's Supper Means"

By Rev. Jerome M. Guss.

Scripture Lesson—Matt. 26:26-29.

General Truth—The Lord's Supper is the true body and blood of our Lord Jesus Christ under the bread and wine, instituted by Christ Himself, for us Christians to eat and to drink.

Point of Contact—When the Church celebrates the Communion at any particular service, doubtless you wondered what it meant. Just as the wire is necessary for electricity to be carried from place to place, so are certain channels necessary to convey to us spiritual strength. The Holy Communion is much like the wire. We receive power from God through it.

Lesson Developed—The meaning of the Lord's Supper is to be found in what Jesus said when He began it, on the last night of His earthly life. We see a two-fold meaning in this sacrament.

1. *It Is a Memorial*—This is taught in Luke 22:19 and I Cor. 11:24-25. Jesus wished to be remembered by His disciples. He did not want to be forgotten by them when once out of their sight. He means: "I am about to be withdrawn in visible bodily form from you; you will see and hear me no more. The old relation which has subsisted between us in the flesh is now about to be terminated; but when I am gone, I do not want to be forgotten, I want you still to think of Me, to bear Me tenderly and lovingly in your mind and heart, to remember what I was to you while I was here with you. What I have spoken to you; how I love you; how I even at last died for you upon the cross."

II. *It Is a Communion*—To us as believers and disciples of Christ, this Sacrament is infinitely more than a mere memorial. It communicates as well as commemorates. There is a communion or a partaking in the bread which we eat, and in the wine which we drink, "of the Body and of the Blood of Christ." I Cor. 10:16. Jesus gives us His real body and blood to eat and drink. This does not mean "His body in its earthly form, but His body that was resurrected and glorified and filled with all the fulness of God, as that it becomes spiritual food to us, and also nutriment that prepares our bodies for their resurrection on the Judgment Day." It is not a mere remembrance, a mere confession, a mere witnessing; it is really "communion," an actual feeding of the soul upon the glorified Christ. It is the Lord's Supper. Jesus Himself is in this Sacrament and through it He is offered to, and received by, all who partake of it.

Suggestive Hints.

1. The *Real Presence* is the peerless jewel of the Evangelical Lutheran Church.

2. The Church, today, as ever since the night of its institution, observes this sacrament of the altar.

3. The Lord's Supper is a full rich "channel of grace" to the believing soul.

4. It brings vividly before us the great central fact of our Saviour's atoning death for us upon Calvary.

5. Here at our Saviour's Table, we have the blessed assurance and joy of the full pardon of all our sins.

6. Here Christ's love to us is revealed, and our love to Him is quickened.

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in the form of questions and answers comprehensively and clearly given

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